The olde

faythe an euydent proba-

out of the holy scripture, that the

faythe which is the right

ctor's vndoubted faythe,

hath endured sens the

begynnynge of

the worlde.

Herein hast thou also

ame of the whole Bible/

arion that all vertuous

ame pleased God, and

saued thorow the

liuinge faythe.

1541.

Iohn Tyndale.

Myles Couerdale, to

all Chriſten readers/wyſſheth grace mercye and peace from God the father thorow oure Lorde & onely Saupoure Jeſus Chriſt.

LIke as the almightie eternall God thre in perſonnes and one in ſubſtaunce / of his tendre mercy and loue/not onely created man at the begynninge after hys owne ſymilytude and likeneſſe/but alſo whan he was loſt/ mooſt graciouſly redemed him/& brought him out of bondage: Euen ſo whan man (nether regardinge his wonderfull creacion/ ner his mooſt deare redempcion) gropeth in darkneſſe/in vice and blyndneſſe/lyeth in the deuels preſon / & goeth in the waye of damnacion/God allwaye ſeketh by hislight before him/ſendeth the meſſage of his worde vnto hi/ſheweth him what caſe he is in /greeueth hym warnyng openeth the preſon dore/calleth him out of the deuels ſeruyce / telleth him whas daunger it is to be his bōdmā/or ſeruaūt vnto ſynne. This doth God allway afore he punithe and plage the worlde. This (I ſaye) hath euer bene the worke of Gods ſens the begynninge / as the ſtories and prophecies of all the holy Byble do teſtifye. And though we had no wytnynge of Gods actes in tymes paſt / yet hath he practiſed this ſame his wōderfull worke of mercy vpon vs. So that lyke as we

The accuſtomarc goodneſſe of God.

God hath shewed no selfe kyndnesse vnto vs then he dyd to the old worlde

must nedes confesse that we are created of God / & redemed by his onely mercy in his deare sonne Jesus Christ / So can we not denye / but we haue heard his holy message / had no lesse preachinges & warnynges of daungers to come / then other haue had afore oure dayes. Yee euen the same mercyfull God that sent Noe to preach righteousnesse vnto the wycked worlde / and conuerted the Ninuites by his worde in the mynistracion of the prophet Jonas hath done euen so with vs / in euery condicion. And some thankes be vnto him therfore / hath he brought vs out of darknesse in to his wonderfull light / & out of the deuels seruyce / in to the kyngdome of his deare sonne.

But alas and woo to this vnthankfull worlde. For like as a great nombre that be in preson of satan / wyll not come forth whan they are called & the doze set open / but go on styll stomblinge in darknesse / whan the lanterne of light is offred them: Euen so yf any playe a wise mans parte / & do as he is warned by Gods worde / he shall haue a sorte of apithe people a nombre of deserters and scornefull mockers / which / because the mā wil not dāce in the deuels mozrys with them / nor kepe theyr companye in the bondage of synne and vyce nether runne with them vnto lyke confusion / as S. Peter calleth it / laugh him to scorne / & bleare out the tonges at him / euen like fooles & cockescōbes of the worlde. And lyke as whan a poore

They that folowe gods worde, are laughed to scorne.

wretch

wyeth cometh out of prison / he shall haue moo to stande gasynge and gappynge vpon him then to do him goo / or to helpe him to his fees / Euen so now that God of his mercy hath called vs out of satans prison / & from the scole of false doctrine / my Lordes foole / with his companyons stondeth stayringe vpon vs / and mocketh vs / because we syt not styll with other prisoners. There goeth a felowe of the new learning (saieth one) there is one of these new fangled gospelers (saieth another) that is one of the new brethren (saieth the thirde) he folowyth the new faith. &c.

Wherfore / in consideracion herof I haue here set forthe this boke: partly because it sheweth the antiquite and awncient age of oure holy Christen faith / and partly to geue occasion vnto all suche as haue receaued it / not to be ashamed of it / ner to shrenke frō it / for any opprobrious mockage or scornefull derision in this worlde. The Apostle saieth / that the preachinge or worde of Christes crosse / is foolishnesse to them that perysshe / & that the thynge which appertayneth to the spirite of God / is foolishnesse to a carnally mynded man. Wherby lyke as we maye lerne that it is no new thynge to be mocked & clapped vpon for holdinge with the doctrine that maketh so muche of Christes death / and the true worshippinge of God in the spirite / Euen so maye we (set to the syngular comforte of oure consciences) that no man mocketh vs for it / but suche

The doctrine of Christes faith is no newe thynge.

1. Cor. 1.

1. Cor. 2.

as perysche and are carnally mynded: And that for all their derision and scornynge/ It is yet the power of God. 1. Corinth. 1.

To vs which are saued/ it is the power of God.

And belongeth vnto vs holy spirite. 1. Cor. 1. and is not oure awne doctryne/ nether of anye other mans makynge. Thys is now to vs a comforte and consolacion.

But because the worlde is angrye with vs for oure fayth/ and geueth vs so cruell reporte for teachinge it/ It shalbe expedient for vs to declare what faith is/ and what faith we meane/ when we make mencion therof. Firste because we maye not describe it after oure owne iudgemente/ we wyll rehearce the wordes of the Apostle/ whiche wryteinge to the Hebrues/ sayeth after this maner: Fayth is a substaunce of thinges to be hoped for/ an euydence (or certaynte) of thynges which do not appeare. By the whiche diffinicion/ it is manifeste/ that whan we set forth or teache thys fayth/ we meane no vayne fayth/ no false opynion of fayth/ no fonde ymagination of fayth/ no dead fayth/ no idle fayth: but a substanciall thynge/ euen a sure beleue of thinges that are to be hoped for/ and a proofe/ experience or knowlege of thynges that are not seue. Thys fayth then is the instrument/ wherby we fele and are certayne of heauenly thynges/ that oure corporall eye can not se.

What fayth is

Nowe because none other vertue can so apprehende the mercy of God/ ner certyfye vs so effectually of oure saluacion/ as thys

thys lyuynge fayth doth / therfore hath the scripture imputed oure iustification before God/onely vnto fayth amonge all other vertues: Not without other vertues folowynge / but without any other worke or dede iustifyenge.

Thys is the fayth of Christ/ whiche all the scripture speaketh of. Thys is the fayth that S. Paull preacheth to iustifye in the sight of God/ as sayne James teacheth/that workes iustifye in the sighte of men/ that it is but a deed fayth which hath no workes. Thys is the fayth/ without the whiche it is impossyble to please God/and of the which what so euer proceadeth not is synne. This is the fayth wherby God purifieth oure hertes / and whose ende is saluation. Thys is the fayth that worketh by charyte or Godly loue/and is of value before God. Thys is the fayth wherby the holy fathers whiche were afore Christes incarnation/ dyd in spirite eate and drynke ye enioye / the same mercy of God in Christ/that we are partakers of.

To be shorte / thys is the same fayth/ wherby God saued those hys electe / of whome sayncte Paull maketh mencion/ in the forsayde Epistle to the Hebrues/ and rehearseth many godly feates of the same in their conuersation.

This then is no new fangled fayth/ no straunge fayth / no fayth inuented by mans brayne / but euen the same that

Ad Roma nos. Gala Ephe.

Jaco. 2.

Heb. 11.

Rom. 14.

Act. 15.

1. Pet. 1.

Gala. 5.

1. Cor. 14.

Heb. 12.

Gods holy spirite teacheth in the infallible trueth of his scripture/and that Adam Abell Enoch and all the other seruaunte of God were saued in. Why do mē therfore either call it a new fangled faith/or reporte euell of vs/for serynge it forth? Why: I feare me this is one cause: The olde fayth that all those seruauntes of God had/whō the Apostle nameth in the eleuenth to the Hebrues / had a lyfe and conuersacion ioyned vnto it/which was ryche and full of all good workes/Therfore seynge there be so many babblers and prattlers of faith/and so few that bringe forth the worthy frutes of penaunce / it geueth the worlde occasion to reporte of vs/that oure faith is but new fangled. They se vs not fall to laboure & takinge of paynes/as Adam dyd: They se not the righteousnesse and thankfulnesse in vs/ that was in Abel: They se vs not walke after the worde & wyll of God as Enoch dyd: They se vs not take Gods warnyng so cruelly as Noe dyd: They se vs not so obedient to power of God/ner so well willinge and content to leaue our frendes/ to forsake oure owne wyues/ oure owne landes & goodes/ at Gods callynge) and dwell in a straunge countre/to do Gods pleasure/as Abraham dyd. They se/that we chose not rather to suffre aduersite with the people of God / then to enioye the pleasures of synne for a season: They se vs not esteme the rebuke of Christ or trouble for his sake/to be greater riches/

the all the treasures of this world/as cha
les dyd. To be thorte/they se not in oure
garden those swete floures and frutes of
Gods holy spirite / which were in them
that had the olde faith.

A shamed may we be therfore as many
of vs as either wryte/teach/preach/speak
or talke of the olde faith/yf we endeuoure
not oure selues to haue those olde hea-
uenly vertues that were euer plentifull
in all Gods true seruauntes/in euery one
(I meane) accordinge to his callynge.
Not that it is euell to teach or talke of
the true olde faith/but this I saye/becau-
se that (accordinge to the doctryne of S. Iacob.2.
Iames) they are but disceauers of them
selues/that are not doers of Gods worde
aswell as hearers therof. And thorow
such slendre receauynge of Christes holy
gospell it is now come to passe/that like
as we haue nede of such an Apostle as
was holy S. Paull to rebuke this vayne
confidence that men put in their workes/
& to tell vs that no worke of oure doyng
(but faith of Gods workinge/doth iusti-
fye vs in his sight/ Euen so haue we no
lesse nede of such another Apostle as was
holy S. Iames) to rebuke this horrible
vnthankfulnesse of men/that professinge
the selues to be christē/ & to holde of Chri
stes olde faith/are yet deed vnto all good
workes / receaue not the worde of God
in meknesse/cast not away all vnclēnesse
and malicyousnesse/are swifte to speake/
to talke to iangle / & to take displeasure:

Wolders
God we
had many
such as Ia
mes the
Apostle
was

*.b. are

are forgetfull hearers of the worde / and not ipuers therafter / boasting the selues to be of Gods pure and vndefyled religion / and yet refrayne not their tonges frō cuell / vysite not the poore / the frendelesse and the desolate in theyr trouble / nether kepe them selues vndefyled from this worlde. Reade the fyrst chapter of his Epistle.

What an occasion might such an Apostle as holy James was haue / to wryte another / yee a sharper epistle / seynge so many pretendynge to be of Jesu Christes olde faith / are yet so partiall / haue such a carnall respecte of personnes / are not riche in faith / despyse the poore / practise not the lawe of godly loue / talke and iangle of faith / not haupng the workes ther of / clothe not the naked / helpe not the poore to theyr ipupnge / regarde not theyr necessite / haue but a deed faith / declare not by good and godly workes / the true and olde faith of Christ / are but vayne beleuers / haue not the effectuous / the worpnge and ipupnge faith / that Abraham and Rahab had. Reade the seconde chap. of hys Epistle.

O vnthāk ful world

How wolde holy James reprooue these bringers vp of straunge doctrynes / blasphemers / barbyters / helpers of good men / false teachers agaynst Gods trueth / dissembiers with the same / carpe fyre (as they sape) with the one hande / and water in the other: pretende to be lerned / & yet bypnge

S. James wolde not spare to rebuke suche.

bringe not forth the workes of good conuersacio in meke nesse out of Gods wysdome/but in frowerdnesse/& out of carnall doctryne. Howe wolde he take vp these/that delyte in malyce and stryfe/ helpe Gods trueth/are geuen to erthye/ fleshly and deuelishe wisdome/are vnstable/full of all euell workes/are not in the scole of Gods wysdome and lernyng/are not geuen to vnfaynednesse of hert/ are not peaceable/are churlish/ vnealye to be intreated.&c. Reade the thirde chapter of his Epistle.

Against such grose byrdes wold not S. James spare to speake.

WHat wolde such an holy Apostle saye to this wicked worlde/wherin a great nombre(pretendinge to be Christen men) are geuen so to quarelinge and fightinge/ to voluptuousnesse and inordinate lustes to enuye and indignacion/to vnlaufull spendynge and consumynge of that they maye get to aduoutry/to the delyghtinge of holy wedlocke to shamefull vncleanesse/ ether not wyllinge to marye/or els puttinge awaye theyr wyfes for light occasions and for satisfyeng of theyr owne fleshly lustes/fallinge in loue with the vayne frendshippe of this worlde takinge parte agaynst Godlynes where as by theyr profession/ooth & allegiance/which they owe to theyr moost hye soueraygne the kynge of heauen) they shulde in a vertuous conuersacion mayntayne all godlynesse/are become euen enemies supprestours and ouerthrowers therof/aswell throwe theyr obstinate and cruell resistinge

kynge of Gods worde/ as by other wicked examples of their vycious and sylthye lyuyng: what wolde holy S. James saye vnto suche vnthankfull belyes: that knowyng the trueth lyue of such a sorte: wolde he spare them though they were neuer so ryche and welthy? Reade the fourth chapter of hys epistle/ and the fyrst parte of his fifth chapter/ and ye wyll iudge the contrary.

Wherfore moost deare Readers/ who so euer of you hath bene slacke to folowe the good lyfe and godly conuersation/ that S. James/ and all the other scripture beside/ requyreth to be in the/ which professe the olde fayth/ let hym take better holde vpon the trueth/ and folowe that louynge exhortacio/ which holy S. James maketh in the later ende of his epistle. And yf he haue at the fyrste not enclyned to Gods worde/ nor receaued it vnfaynedly in meknesse/ nor submitted hym selfe to be ordred therby/ and to caste awaye all vnclennesse &c. But hath happyly suffred it promoted it/ set it forth/ or taken a pretence of fauoure and loue to it for some other purpose as to optayne any carnall profit/ gaynes or lybertye by it/ let hym not put holy S. James or anye other true messaunger of God/ to the paynes of rebukynge hym for so doynge: let hym rather entre in to hym selfe/ reprone hys owne faulte and abuse in that behalfe abhorre it in any wyse/ be angrye/ displeased and discontent with hym selfe/ forye repentaunce

Let euery man take the paynes to rebuke hys owne faulte

repentaunt for it/shame not to aske God mercy/and by good workes from hens forward to labour/that the glory of god and worshippe of hys truethe maye be preferred and set vp/whiche he by suche hys vnchristen lyuyng/hath in tymes past caused to be hynded.

In conclusion: Though ther be neuer so many that reaute and denye gods holye worde/either in their lyuynge & conuersacion/or in their wordes wrytyng or preachyng/yet as many of vs as are entred in to the scole of that wisdome which is frō aboue/let vs be true scolers of the same/and practise it both in our thought worde and dede/let vs eue entre in to the nature and kynde therof: whiche (as S. James sayeth. Jaco. 3. is pure peaceable/gentle/and easye to be intreated/full of mercy and good frutes/without iudginge and symulacion. Which thinge yf we do/the shall we folowe no filthy doctryne ner counterfeyted wisdome/then shall we be no breakers of peace then shall we be as glad to forgeue as we wolde beforgeue/glad to be reformed/ryche and plentifull in the workes of mercy and good frutes of the olde faith: then shall we be no quarellyppers or dissemblers with anye man: Then shall we not onely be founde the mayntenors of peace and all good ordre/but peaceably also and in all gentle maner shall we (both in worde & dede) sowe/spredе abrode and shewe the frute of that righteousnesse which commeth

We must put on the nature of gods doctryne.

eneth onely of God thorow Jesus Christ.

Yf any of them that are gone of hyr or lowe estate, pretending to be maynteners fauourers, setters forth, or scolers of christes doctrine) hath in any condicion dyssembled therwith, fallen from God, myshehaued hym selfe in the effaires of hys ryghte, misgouerned his houshold, mayntayned ryote, pryde, ant spunne, or brought the good worde of God in to any euell reporte by hys vngodly conuersacion (as I feare me it be to true) let vs beware by suche mens fall. Let vs not receaue the grace of God in vayne. For lyke as they that harden their hertes at Gods worde and spurne wilfully against it, are sure of their damnation, except they repent, Euē so they that dyssemble withall, shall fynde their iudgement. Wherfore let vs that haue receaued the olde true fayth of christ not onely be content to abyde any storme or trouble for it, yee to be mocked, scorned persecuted and put to death therfore, yf it so please god but also vnfaynedly euery man to hys power, in hys hert by feruēt prayer, in hys mouth by good wordes, & in all hys body by vertuous conuersacio and good Christen workes, helpe and labour, that the blessed worde of god maye haue the due honoure belongynge there vnto: and that the same which it hath lost thorow the vngodly behauiour of some, maye thorow the grace and goodnesse of God be wonne agayne in oure good lyuynge: That God maye haue of vs better

Let the workes of God, which are past, be a warnyng to vs.

seruauntes

ſeruauntes/oure Prynce truer ſubiectes/ and our neyghbours more vnfayned louers/then many haue bene before vs. Amen.

Here endeth the Prologe.

To the Readers.

For your better inſtructiō/ gentle Readers/ye ſhall vnderſtonde that where as in thys boke there be many whole ſentences of the Bible alledged and rehearced/ All waye for the moost parte/at the beginnynge of euery ſuch ſentēce/ye fynde thys croſſe † /and ſuch a ſtarre * at the ende therof: to the intent / that the texte of holy ſcripture / in this boke/may the better be noted and knowne.

An euident

declaration out of the holy scripture, that the Christē faith hath endured sens the begynnynge of the worlde / and that thorow it onely all vertuous men pleased God / & were saued.

I Suppose plainely that many simple christen men wyll not a litle wonder at thys impe interpryse / they are so persuaded / and thynke / the christen fayth dyd fyrst begynne vnder Tiberius the Emperour: for asmoche as out of the gospel of Luke it is certayne / that in the fyfteth yeare of Tiberius / Johan Baptist beganne to preach the gospel / and all hystories saye with one accorde / that in the .xviij. yeare of Tyberius / Jesus Christ dyd suffre.

The Christen fayth is elder then .xxx. yeare.

Now is it true / that all the prophecies were then fyrst fulfilled / and the true saluacion perfourmed: yee frome that tyme forth were all the glorious treasures of Christ so rychely declared and poured out amonge all people as they neuer were afore. Notwithstondynge the same saluacion in Christ Jesu was promised longe

a-
kore / and so opened to the holy olde fa-
thers / that they haue had no lesse sight of
Christ Jesus in the spirite thē we: and put
their trust in hym / aswell as we: though
amonge vs it be cleare and open / or per-
fourmed and fulfylled / that among them
was somwhat darcker / and therfore lo-
ked for with hartes desyre / as a thing for
to come. Moreouer it is not I that firste
bring forth thys meanynge concernynge
the antiquyte or oldnesse of oure Christen
faith. For the holy bisshoppe Eusebius Ce
sarien / whiche lyued aboue. xi. hundreth
yeare agoo / (and sykewyse many other
Christen doctours / hath also taughte and
writte̅n the same more clearly before me.

Eusebius For Eusebius in the first boke de ecclesi
astica historia / sayeth plainly: All they that
in their estate are noted accordinge to
their generations / to reken backwarde
from Abraham vnto the first mā / though
they had not the name of christen men
(For at Antioche certayne yeares after
the ascension of Christ / was that name
Actus. xi. geuen to the faithfull. Act. xi.) Yet as per
tayninge to the religion and substaunce /
they were all Christen.

For yf this worde Christen be asmoche
to saye / as one that putteth hys trust in
Christ / and thorow his doctrine fastened
vnto fayth / vnto the grace and righteous
nesse of God / doth cleue with all diligence
to gods doctryne / and exerciseth hym self
in euery thing that is vertuous: Then be
selye those holy men whome we spake of
firste /

firſt / were euen the ſame that chriſten men boaſt them ſelues now to be. All theſe are the wordes of the forſayd olde chriſten doctours. But to the intent that no man ſhall thynke, howe that we buylde vpon men/and vpon a ſtraunge foundacion/Therfore will we firſt declare oure mynde out of the ſcripture / and alledge ſomwhat more for the better vnderſtondynge of the matter.

❧ Of the goodneſſe of God and wickednesse of man.

GOd which hath euer bene ſufficient to all perfection/ needeth nothing of the creatures to his perfectneſſe onely of his owne kynde and nature which is good that is to ſaye / of hys owne grace and mercy / pee euen becauſe he wolde do good) created man for hym ſelfe: But before he created hym/ he prouyded firſt for hym wonderfully / and furniſhed hym with vnoutſpeakeable riches of his goodneſſe. For whan he decreed the creacion of man/ and the tyme was now come/ which his godly wiſdome and prouidence had ordeyned / he firſte of all appoynted a wonderfull lodgynge for man and garniſhed the ſame yet moche more wonderfully. At the begynnynge (whan the goodly and cleare lighte was made) the lorde prepared the inſtrumētes which he afterward ſundred one from another/ and ordeyned euery one to ſome purpoſe.

The firſt creacio of heauen & earth.

Ouer the depe, that is / ouer the waters erth / whiche yet was in the water; made he a firmament and stred out the heauen aboue as a pauilion. Afterward out of the water he called and brought forth the erth / almoch as serued for the habitatiō of men / and appointed the water his boū des and markes / which it maye not ouer passe. And these thre thinges / the water / the erth / and the firmament (that is to saye / the ayre and cleernesse aboue vs vnto the heygth of heauē) are the essential and substantiall parcels of the worlde / and serue as an house for the habitation of men: Neuertheles as yet all this was but rough and vnfynyshed / and nothing garnished at all. Therfore dyd the wyse and faithful master put forth his hand wyder / to perfourme and pleasantly to garnysshe that wonderfull worke: yee not onely to garnysshe it / but also to make it frutefull and profitable for man / whiche was the gest and inhabitour for to come.

The garnishynge of heauen and erth.

And fyrst in almoch as man shuld inhabite the erth he garnished it afore hand / and clothed it with a goodly grene garment that is with a substaunce / whiche he decked fyrst with flowres and all maner of herbes: which not onely are pleasaunt to loke vpon and wonderfully bewtified of a pleasaunt rasi and goodly colour / but also profitable for food and all maner of medicine. To the same also dyd he fyrst adde sondrye trees and plantes. Then watred he the erth with fayre springes / riuers

and

and rennynge waters. And the grounde made he not lyke on euery syde / but in many places set it vp pleasauntly: And therof haue we the valleyes / playnes / mosh rapnes and hilles: which thinges all haue their one operation / frute and pleasaunt nesse.

After this also begaune he to garnysshe the heauen and firmament / and set therin the Sonne and Moone the planettes and Starres: which thinges all are goodlyer and more wonderfull then mans tongue can expresse. As for their office / and the cause why they are set in the heauen / It is to geue vs light / and with their vp and downe gonnge / or motion / to declare the tymes / yeares / monethes / and dayes / deuydinge the dayes and nightes asunder. The office of the trees in the firmament.

Thirdly / he layed his hand likewise in the water / in the which he hath wrought no lesse wonders / then in heauen and vpon earth. For in the water / and specially in the see / do the wonderfull workes of God appeare in the fishes and marueils of the see / yf a man consider the nature and disposition of the. And in the ayre also hath he created and ordeyned great tokens of hys goodnesse / power and wysdome / euen the fowles that pleasauntly / according to diuerse commodities / do synge vnto vs / and refreshe hym. Fishes. Fowles.

At the last endewed he the erth yet more richely / and fylled it with all kynde of profitable and goodly beastes / and furnysshed one from another pleasauntly. Beastes

Whan the lorde nowe had prepared this goodly and ryche pleasure then first after all these he made mā that he might be lorde of all these thinges. Hym also endewed he aboue all other creatures / and created hym after his awne ymage. He made him of body and soule / which shuld haue endured for euer / yf he had not fallen in to synne. Nowe hath he a fraple body / and an immortall euerlastyng soule But the first man made he altogether parfecte and without blemyshe / so that here in he was called the ymage of God not without cause. The lorde also was not suffised in garnishynge the erth goodly / but first also buylded vpon the erth a spetiall garden of pleasure / euen a paradyse: and therin set he man his deare beloued creature. And for asmoche as he beyng solitary and alone / coulde not conuenietly dwell without a make / he appoynted him first to plante and kepe the garde of pleasure and prouyded for hym a wyfe / euen out of the bones of his owne body / that she might be the mans helpe. Thus wolde the goodnesse of God fynysshe and make man perfecte / to the intēt that he shuld lacke nothyng / whiche serued to a ryghte wholsome / and parfecte life.

The creacyō of mā

The creacyō of the woman.

Therfore was it equall / that man / whiche was endewed with reason / hye understondynge / shulde shew thankefulnesse and obedience vnto God / for soche hye gyftes. For God hym selfe / whiche is not onely good / but also righteous / requyreth

geth the same of him/and that by the meanes of the cõmaundemẽt/ That he might eate of all the trees of the garden of pleasure: Onely he shulde eschue the frute of knowinge good and euell. And this commaundement was not greuous nor vnreasonable: Onely it requyreth obedience and loue of God the maker/ vnto whome onely the creature (euen man) shulde haue respecte/and loke for all good at his hãd/ and not to take the fourme of good and euell out of him selfe/ but onely to holde that for euell and forbidden/ which God inhibiteth as euell: and to compte that as good and righteous/ which God alloweth or forbyddeth not. For a representation/visible token/ and sacrament/ God shewed hym a right visible and frutefull tree in the garden of pleasure/ and forbad him with earnest threatenynge/ that in what houre so euer he dyd eate of the same tree/he shuld dye an euerlastinge death. The requeste of the commaundement.

But vntruly dealt man with his faithfull God/ transgressed his commaundement/ and gaue more credence to the persuasiõ of the woman and of the serpent/ then to the true worde of God: whiche was nothing els/but euen almoche as to take the fourme of good and euell out of them selues/or els where, rather then of God/and not to cleue and be obedient onely vnto him/as to suche one as wylleth good vnto euery man. For man beyng disceaued therfore the woman and the serpent/ dyd beleue, that God was not indifferent/ and The vnthankfulnesse and wickednesse of man.

that he had withdrawen from him some of his godly wisdome. And for asmoch as the mynde now was departed from God thorow infidelite / and loked not for all good at his hande therfore toke the hand the noysome apple/and the mouth dyd eat the forbydden meate. And thus thought he to helpe him selfe to Gods maieste/ by another meanes rather then by God / and so to repayre his necessitie whiche he thought he had. And so with infidelite/ vnfaithfulnesse disobedience and vnthankfulnesse / he wrought lyfe / and dyed the death that is / he offended agayne God/ and fell in to the punishment of euerlastinge damnation: Yee he made him selfe bond vnto the deuell / whome he was so diligent to gether / to folow and to serue: Contrary vnto the forsoke God / and so came he vtterly in to the bondage of the deuell and darknesse. And thus haue we now the goodnesse and faithfulnesse of God / agaynst the wickednesse and greate vnfaithfulnesse of man.

The first and right foundacion of our holy christen faith.

The right foundacion and myght of God.

THere now had the iust God occasio and right to expell man / to destroye him / to damne him / and to leaue him vtterly to the deuell: And the same also dyd his righteousnes & trueth requyre. For he had layde: Ye in what daye so euer thou eatest of the frute/ thou shalt dye

dye the death. * Cõtrary wyse / the goodnesse and mercy of God requyred / not vtterly to suppresse man / a poore and naked creature. In the meane season was there founde a waye whereby the righteousnesse and trueth of God shuld be satisfied / and in the whiche the mercy of God shulde specially be exercised and declared it semeth not / but to saye / Christ Jesus / whiche is geuen vs by the manifest grace of God was offred for our synnes / satisfyed and recompenced the righteousnesse of God / and so deliuered vs out of the bondes of the deuell. For he dyed for vs all / in asmoche as God sayde: In what daye so euer thou eatest therof thou shalt dye the death. Therfore dyed Christ for vs all / that thorow his death we might lyue / and be taken out of the kyngdome of darcknesse / and be set in the kyngdome of the deare beloued sonne of God.

The Way of saluacion to Christ.

This drupte of gods wysdome / whiche no doubte was determinate from euerlasting / was also directly opened vnto Adã after the fall / in maner folowinge: Whi man had eaten of the frute of the forbidden tre / immediatly hys eyes were opened: in so much that he was ashamed / whe he sawe that he was naked. Hytherto had he lyued in innocencye / therfore became he now to couer hym selfe / but with symple clothing / which they trusted not moch to lyke as it is all vnprofitable that man of hym selfe will couer hys synne / wyth fayenge that they fled from the Lorde and

Synne.

hyd them selues from hym. But the Lord folowed vpon the fugityue / put hym in mynde of hys decaye / misery and the lyke that he was fallen frō / and sayde: Adam where art thou? Or knowest thou what misery thou art fallen into from great felicite? Now shulde man haue knowleged his faute / but he shewed hym selfe stifnecked. And the Lord moueth hym still / to se yf he will knowlege hys synne / and sayd: Who tolde the that thou art naked? Yee to helpe hym in the matter / and to make hym confesse his sinne he sayeth moreouer Hast thou not eate of the tre of the which I forbade the that thou shuldest not eate? But man was lothe to knowlege his synne / and layed it furst vpon the woman his companyon: and the same dyd he with so froward and vnadupsed wordes / that a man maye easely se / that secretly in hys hert he wickedly and vnreasonably layed the faulte vpon God. For he sayde not only: The woman gaue me of the tre to eate / but added proudly therto: The woman which thou gauest me .&c. As though he shuld saye: Thou thy selfe art in the fault: Yf thou haddest not geuen me the womā / I had not bene disceaued. And yet the righteous God gaue hym not the woman to disceaue hym / but to be an helpe to hym. Therfore appeareth it here agayne / that the synne of man was the more wilfull & greuous. Yet for all this dyd the gracious God proceade further / and wolde proue whether he might fynde anye knowlege

The frowardnes of man.

Why god gaue the womā vnto man.

Grace.

of the

of the ſynne with the woman/ the begyn-
nynge and occaſion of the ſynne. But no-
thing at all could he fynde. The one per-
ſonne was as the other/ and they both had
no power. Therfore ſyke as Adam put all
the faulte to the woman/ euen ſo layed the
woman all the faulte vpon the ſerpent/ We all
that is vpon the deuell. Whiche nature are lothe
doth yet/ to this daye cleue in man. But to knowe
what man/ which hath well conſidred this lege oure
forſayde matter by hym ſelfe) wolde now ſelues gil
ſaye/ or durſt thinke/ that any parte of the tye.
promes/ of righteouſnes and ſaluacion of
man/ were to be aſcribed to hys awne po
wer and deſerupng. For aſmoche as it is
ſo manifeſt/ how vnable and loſt man is
of hym ſelfe/ which doth nothinge but he
peth ſynne vpon ſynne/ and diſobedience
vpon diſobedience. Agayne/ who is ſo blyn
de/ but he ſeyth/ that all ſaluacion is to be
aſcryued to the onely mere grace and mer
cy of God: For now folowyth it firſt how
God handled in this matter.

Now whan all the complaynte was ma Punish-
de vpon the ſerpent/ the Lorde aſketh and ment.
examineth the ſerpent nothinge at all/
for the dede was open/ neither was the ſer
pent created of God to ſpeake/ and wyth
the deuell was there no trueth. Therfore
doth the Lord righteouſly curſe the ſerpēt
the deuell. Vnto the bodely ſerpent alſo
(whome the deuel vſed as an inſtrument)
he geueth a ſore curſe and ſayeth: Vpon
thy belly ſhalt thou go/ & erthe ſhalt thou
eate all the dayes of thy lyfe.* Whē this

was

was done/ it was ordeyned now first for man/that (according to the righteousnes and truethe of God he shulde be punished also with the curse and with eternall deathe:but for the causes expressed in the begynnyng of this chapter/ the curse was directed vnto Christ:who also/ with clearre wordes was promised/and so was he[re]in hym promised likewise.

Therfore sayeth not the Lord now:And cursed be thou ma/because thou hast done The pro- agaynst my commaundement but:] And mes I will put enmyte betwene the and the Eue. woman/ betwene thy seede and hir seede: the same shall treade the on the heade/ & thou shalt treade hym on the hele. *

Which is thus moche to saye:Thou hast vsed the woman to the destruction of me/ so that from hens forth they bring death/ and by kynde & nature are damned whan they are borne. Therfore will I also vse the woman but to saluacio:for of the woman shall a seede or ofspo be borne/ which The seyd- shall breake thy heade/ power and kyng- es heade. dome/synne/ damnacion and death:howbeit in hys manhode he shalbe troden belowe and bytten. That is:Man with his transgression hath deserued eternall death so that/ after the rigoure of my iustice he shulde perysshe and belonge to the deuell for euer: neuertheles I will haue mercy vpon him and receaue hym to grace agayne.But to the intēt that my trueth and righteousnesse maye be sanctified/ I will cause my sonne to take the very na-

ture

ture of man vpon hym. Then will I that he take vpon hym selfe the curse and damnacion/ and dye/ and with his innocent death to take awaye that nowsome death and curse/ and so to set the generacion of man out of death/ in to life/ out of the dominion of the deuell in to his owne kyngdome/ out of darcknesse in to light. Thus the right foundacion or ground of our holy fayth continueth fast and vnmouued: in so moche as all the generacion of man is whole and cleaned from synne/ and deliuered from the curse/ from the dwell and euerlastinge damnacion/ onely thorowe the mercy and mere grace of God by Jesus Christ. The sure foundacion of oure fayth.

As touching this/ Paul sayde when he wrote to the Romaynes in the eight chapter. † God sent his sonne in the symylitude of synfull flesshe/ and thorowe synne (that is to saye thorowe the synne offring and willyng death of Christ) he condemned synne in the flesshe. *And in the fyrste Epistle to the Corinthians the first chapter/ the same 30. sayeth: Christ Jesus is appoynted of God to be oure wisdome/ and righteousnesse/ and sanctifienge/ redemption: that as it writeth/ who so gloryeth/ reioyceth/ let hym glory and reioyce in the Lorde. * Roma. 8. 1. Corin. 1.

But for asmoche as this is the fyrst promes and the fyrst sure Euangelion/ I will now speake of euery worde in especiall. First/ God calleth his sonne our lord Jesus/ the sede of the woman. A sede/ because of the The goodnesse of Jesu Christ.

of the very nature of man / and because that our Lorde shulde not take vpon hym a phantasticall / but a very true bodye.

But to these wordes ther is added: † Of the woman:* For our Lord was not conceaued and borne of mās sede / but of the holy goost out of the virgyn Mary. Therfore can not this sentence be vnderstonde of Eue / but of the virgyn Mary. Nowe where as she is called a womā / it is done because of the kynred: For cuē the daughters also and maydens are reckened in the womens kynred and yet contynue vndefyled virgins. God also hath spoken here distinctly and sayde not: I will put enemyte betwene the and this woman / but betwene the and hir seed / the womā / vnderstand some special woman / no doubte euen suche one as he afterward set forth clearly by Esaye sayeng: † Beholde / a virgyn shall conceaue and beare a sonne. &c * And this worde sede / was alwaye afterward in euery renewynge of this promes concernynge Christ Jesu amonge all the patriarkes and prophetes / rehearsed / vsed and expressed / vntyll the tyme of Dauid / Of whome the Lord afterwarde was called a floure the rote sprowtyng or blossome of Dauid. The holy apostle Paul expounded this worde (sede) clearly & plainely / and sayeth it is Christ Gal. iii. Moreouer / it serueth to the prayse of the Lordes mother that God sayeth: I wyll put enemytie betwene the woman and the. For he meaneth the difference of both their natures.

Esaie. 7.

A prayse of the virgin Mary

tures. The deuell is proude/ sotle/ wicked/ false and vntrue: but the mother of Christ is lowlye/ symple/ vertuous / faythfull / vpright/ chaist and cleane. And the same pure vyrgin and gracious mother hath borne vnto vs/ hym/ that trode downe the serpentes heade. The heade of the serpent is the power and kyngdome of the deuell euen synne/ the curse and damnacion. All thys hath that blessed sede broken for thys faythfull. All which thynges the holy apostle Paul also hath taught with these wordes: † The Lorde is become partaker of our flesh & blonde/ that he thorow death/ mighte take awaye the power from hym/ which had the lordshippe ouer death/ that is to saye/ the deuell: and to delyuer them whiche thorowe feare of death / were all their lyfe tyme in bondage. For he toke not vpon hym the aungels/ but the sede of Abraham toke he vpon hym. &c. * And to the same meanyng doth thys also serue that followeth. † And thou shalt treade him on the hele. * The hele is the lowest parte in man/ and here it signifieth the moost inferiour thinge in Christ/ euen his flesh. Thys hath the olde serpent the deuell persecuted and troden downe by hys mēbres Cayphas/ Annas/ Herode/ and Pontius Pylate. For Peter saieth: † Christe hath suffred for vs in the flesh: * The godhead is impassible/ and the soule immortall. But by this treadynge downe of the lord/ hath God troden downe the kyngdome of the deuell: That is to saye: by hys death hath

Hebre. 2.

Gene. 3. Christes hele.

1. Pet. 4.

hath he destroyed death/ and brought lyfe
agayn to all them that beleue. Herof com
meth it that Christ sayeth hym selfe. Johã.
Johan.12. xii.† Now is the iudgemẽt of the world/
nowe shall the prynce of thys worlde be
thrust out. And I whan I am lyfte vp/ that
is to saye crucified from the earth/ wyll
drawe all thynges to me.*

At the last sayeth the Lorde/ that he will
put enemytie betwene the serpent and the
womans sede. Thys maye we se in the de
uell and hys membres * actes/ howe they
are contrary to Christ and hys membres
and dedes. But he is so strong so euer the ser
pent is yet shall he be troden downe tho
rowe Christ and hys faythfull. Herof com
meth it that Paull spake so comfortably
Rom.16. to the Romaynes: xvi.† The God of
peace shal shortly treade downe the deuel
vnder your fete.* And here withall is the
dewty also of the faythfull in Christ vnder
ly comprehended. For as touchynge them
that saye: Is it ynough then/ and is all
Obiectiõ. well/ whan I knowlege that I am a synn
ner/ and saued thorowe the blessed sede one
lye? To them it is here answered * clear
Answere. ly geuẽ to vnderstõde/ that all they which
put their trust in the blessed sede/ take vpõ
them the lynde of the sede/ and hate the
lynde of the serpẽt/ that is to saye/ synne
and blasphemy/ and fyght alwaye more &
more agaynste the worlde and the deuell
ofloonge as they lyue/ pee and occupye thẽ
selues moost faythfully about that which
is Gods wille. And here to now serueth it

that

that folowyth after. For whan the Lorde had taken awaye the euerlastynge death/ he layed vpon man a temporall punishment/correctiō & discipyne/in the which he shuld be exercised aslonge as he lyued vpon earth. And vpon the woma he layed combre/sorowe and payne/ whā she shuld beare and bringe forth chyldren: Subiection also and scrupce with feare & obedīce/ which she oweth to the mā. To man/ he enioyneth labour/ for the Lord cursed the erth/ and sayde: † With sorow shalt thou get thy lyuyng all the dayes of thy lyfe: Yee in the sweate of thy face shalt thou eate thy bread. * Moreouer he layeth temporall death vpon them bothe and sayeth: † Earth thou art, and to earth shalt thou returne. * Of the first doth Paul speake also. i. Timo. ij. † The woman shalbe saued by bearinge of chyldren / yf she continue in fayth/ and in loue/ and in holynesse or clennesse and nurtoure. * Of the secōde speaketh the same Paull lykewyse to the Ephesians and Tessalonians: † Let noma bndermyne or disceaue hys brother in occupyeng: and who so hath bsed falshede & disceate/ let him do it nomore/ but let him rather labour with hys handes some honest thynge, that he maye haue to distribute vnto sothe as haue nede. * And as touchynge death/ Paul also sayeth to the Hebrues in the. ix. chapter/ † Howe that it is appoynted vnto men/ ones to dye / & that euen so Christ Jesus was offred vp & dyed ones for all. Gene. 3. Gene. 3. 1. Timo. 2. 1. Tessa. 4. Ephe. 4. Heb. 9.

Of the fyrst faithfull Chri-sten / Adam and Eue.

The summe of the Christen faith.

And hytherto I trust we haue had in the fyrst promes of God/the fou-dacion and the whole summe of oure holy christen faith: Namely/ that the whole generacion of mā was but lost thorow hys owne fault and wickednesse/and fallen into death & damnacion/ so that there remayneth nothyng in man but it is displeasaunt to God: Herof commeth it that ther is nothynge to be ascrybed vnto the power and deseruyng of mā/ saue synne and malediction. But God of hys abundaunt mercy had compassion on vs/and of hery grace promysed he lyke vnto vs agayne in hys sonne our lord Jesu/ vnhome he wolde to become man / and to suffre death in hys flesshe / that therby he might treade downe the deuell/ death synne and hell. Item he wolde put enemyte betwene the womans sede and the serpēt/ That is/ he wolde endewe vs (which are the sede / that is to saye / the chyldren of Adam yf we beleue) with another hert and power / that we myghte become enemyes vnto the deuels wozkes/ resiste his suggestion/and holde our selues fast by the blessed sede labourynge and suffrynge what so euer God enioyneth vs to wozke & suffre. Who is it now which seyth not here in/all that is wzitten in the hole scripture/of beleue/of loue and innocencye: that is to saye/of a Christen lyfe and fayth?

Who

who so is disposed / let hym loke vpon the .iiij. / fourth / and seconde chapter of Paul to the Romaynes / the first & seconde to the Ephesians: let hym compare those chapters towarde this summe / & he shall fynde it none otherwyse.

For asmoche then as Adam & Eue had fayth in God, and stode so towarde God / that they knowleged thē selues to be synners / & trusted to be saued onely thorowe the blessed sede / geuyng them selues ouer wholy in to the discipline & nurtoure / trauayll & trouble of thys tyme / No man can saye contrary / but it foloweth / that oure first elders were Christen. Neuerthe les we will declare the same yet more clerly by Moyses wordes folowynge: ¶ And Adam called hys wyfe Heua / because she shulde be the mother of all lyuyng. ✻ For Adam alsoone as he was now stregthed thorow the promyses of God / and beleued that he and hys posterite / which els were chyldre of wrath / of the deuel / and of death / shuld lyue thorow the blessed sede / he turned his wyfes name / and called her Heua / for the remembrance of the matter / and practysyng of hys fayth: for he beleued, that the now lyuyng in the power of the blessed sede shuld bringe forth, not onely quycke men temporally as pertaynynge to thys naturall lyfe (lyke as wel all other creatures lyuynge) but lyuyng / that is to saye chyldren of saluacion. For Adam had loste eternall lyfe from hym selfe / and from vs hys posterite: but the same is geuen vnto

Gene. 3.

Adams fayth.

bs agayn thorow Jesus Christ our Lord. Adam for asmoche as he beleued / chaunged hys wyfes name / lyke as we fynde that for great weighty causes the names of certayne places / cytyes and men were chaunged: Thus was Jacob called Israel Symon / Peter: Luthz / Bethel. Eue had now a name of lyfe / for Haiah in Hebrue is as moche to saye / as Lyfe. Afore was she called Issha / that is to saye / Woman / because she was taken frō out of the mā / which in the Hebrue is called Isch. Gen. 2. And thus is it manifest / what fayth Adā had / wherby we maye well suppose / that Eue had none other fayth.

Comforte helpeth louing kindnes in the myddes of correction.

But God vsed hys mercy and loupnge kyndnesse yet farthermore / euen in the myddes of all correctiō: for whan he wolde now expell man out of paradyse in to myserye / he doth vnto hym in euery condicion / euen as a faythfull father / which for some myschefe putteth hys sonne awaye from hym / notwithstandyng leaueth him not vtterly comfortles / but prouideth him a garment / & comforteth hym with frēdly wordes / and then fyrste sendeth hym awaye from hym. Euen thus doth God the father of heauē also. For fyrst he clotheth Adam and Eue agaynst the frost and tempest of wether / in asmoche as (by the meanes of synne) the wether / the erth / the ayre / and all creatures / were nomore so subiecte / tame & obedient vnto man / as they were afore the fall. Therfore euen now at thys present tyme what soeuer inconuenience

wente & harme is in the good creatures of God/ it commeth by the meanes of our synnes. Afterwarde doth the Lorde comforte the mysserable wretched man wyth very lovynge wordes after this maner: ✝ Beholde/ Adam is become lyke one of vs to wyte/ Adam shalbe as one of vs/ and it shall happen vnto hym as to one of vs/ and he shall knowe good & evell. * Thys doth God speake/ whiche is one in substaunce/ and thre in personnes: he prophesieth here vnto Adam/ that he shall knowe or haue experience of good & evell: That is to saye/ that vpon erth he must fele prosperite and adversite/ misery and trouble/ sower and swete/ and must suffre necessite/ payne and affliction. Yet in all thys must he be constant & pacient/ for asmoche as nothynge shall happen vnto hym/ save euen the same that shall happen to one of them. And he meaneth the sonne our lorde Jesu Christ the seconde personne in the holy Trinyte. With thys hys passion & thorowe the same doth he comforte Adam. As though he wolde saye: let the payne sorowe and trouble which thou must suffre vpon erth/ not vexe the/ and comforte that one of vs also shall take vpon hym the kynde & nature of man/ and that the serpent (as it is sayd afore) shall treade hym on the hele that is to saye/ he shall dye/ he shalbe oppressed/ and haue mothe affliction & trouble all the dayes of hys lyfe. In the same meanyng also did the holy Apostle Peter saye: ✝ Christ suffred for oure sakes/ & gaue vs

Gene. 3.

Comforte & pacience in Christ.

an ensample/ that we shuld folowe hym/
1.Pet.2. and go in hys foresteppes.

Adams faith. Out of all thys is it easye to vnderstande / what faith and knowlege Adam had of our lorde Christ: Namely / that he knewe in hym very godheade and manhede/ and that he sawe in fayth hys passion: crosse & farre of: Moreouer/ that the passion of of Christ ones done for all / breaketh the kyngdome of the deuel / and bryngeth lyfe agayne to soche as faithfully beleue: Secondly / that it is to our lyuyng / an ensample/ at the which we ought to lerne patiẽce in aduersite / and dayly to dye from all euell. And hereto now serue all doctrynes of patience/ of beringe the crosse / of despysinge the worlde / & mortifyeng or puttyng of the olde Adam/ which thyng is cõteyned and with many a goodly wordes handled thorow out the prophetes & apostles. As for Adam / and Eue/ they lacked none of these thinges / thoughe they had not the matter in wryting. For God spake it all to them hym selfe / and wrote it in their hertes. Moreouer oure fyrste elders had no churches/ rytes ner ceremonies/ saue onely the bodely offringe / a representation of the sacrifisynge of Christ / and exercyses or tokens of thankfulnesse. For how shulde Cain & Abel els haue knowne any thynge of sacrifice/ yf they had not receaued the same at the customs of their father? Who with hys wyfe Eua the mother of vs all / was saued by none other worke or merite of mã/ but onely thorow

and

and in the blessed sede oure Lorde Jesu Christ.

That the holy Patriarkes also were Christen / and saued by Christ.

SOche fayth in Christ Jesu as we now haue spoken of / dyd the holy father Adam (no doute) teache hys chyldren: that they also myght plant in to theyr chyldren the promes of God / hys mercy and deupte concernynge the Messias or Saupoure/that was for to come. And truly Abel had soche a notable fayth in God/ that the holy Apostle Paul wrote of hym after thys maner: † Thorowe fayth dyd Abel offre a greater sacrifice thē dyd Cain and therby optepned he witnesse that he was rightreous. For God bare recorde to hys gyftes. * In asmoche then as it can not be denyed/but that all they which are iust & rightreous / be made rightreous thorow the blessed sede/ And Abel was iustified/It folowyth that he was made rightreous thorow fayth in Jesus Christ. In that he dyd sacrifice/ it is a token & frute of a hert that was thankfull and feared God. It was no soche interpryse / that he wolde clense and make him selfe acceptable vnto God thorow that outward sacrifice. For certayne it is/that no outward oblacion purifieth man within. But the grace of God graunted vnto vs thorowe Jesus

Heb. xi.

Sacrifice was a token of thankfulnesse.

Christ/purificth vs a right. And the outwarde sacrifices of the olde fathers/bely de that they were tokēs of thankfulnesse prayse and magnifycnge of God (as it is sayde afore) were figures of the onely perpetuall sacrifice of our sauioure Christe. And in this behalfe they were cuē as moche as sacramentes of thinges to come. Thus also and in ylke vnderstoudynge haue oure first fathers done sacrifice/ as hereafter it shall folowe more largely.

Cain the father of wicked nesse.

Nowe lyke as in Abel there is set forth vnto vs an ensample of Gods sede & of a regenerate true faithful Christen many So is Cain a sede of the serpent/a chylde of the deuell/ which despysed the inspiracion of God/and harkened to the discreatfull serpent. And in these two brethren we maye se what God meaned/ whā he sayde: † I wyll put enemyte betwene the sede of the woman and thy sede. * As though he wolde saye: There shalbe two maner of people/the one shall cleue vnto Christ the blessed sede / the other shall cleue vnto the deuell. And these two generacios shall in no wyse agree / but be at variaunce in fayth and religion. I will endew my sede that they shall cleue onely vnto me/ feare me/honour and worshippe me/ seke all saluacion in me thorow the blessed sede/lyue vertuously/honestly & soberly. Then shall the serpent tempte their sede with ypocrysye/not to loue me ner serue me right/not to holde of me as they shulde/ not to trust in me/but to loue the worlde & to folowe

the

the lustes and tentacions therof: All thys fynde we here in these two brethren / in whome begynneth the firste difference of true and false beleuers. For Abel was simple/godly/and of a constant faith in God. And in almoche as he toke God for his refuge/he broughte hym giftes of hys beste substaunce/no doubte because he had first geuen ouer hys soule and all hys power vnto God/at whome alone he soughte all good without any ypocrisye. He was also innocent/vertuous and frendly/and folowed not hys owne tentacions. And for thys faithes sake dyd hys sacrifice please God: but Cains pleased hym not/ for hys hert was not righte with God: he was a dissembler/ gredye & vnfaithfull persoune which set hys hert and mynde vpon erthlye thynges/ allwaye despysinge Gods worde/and folowyng his owne tentacio. Whiche thynge was cuydēt in thys/ that he haupnge no cause/ onely of a wilfull hert and thorow the tentacion of the serpent/) murthured his owne brother: Wher by he hath ordeyned to be the archfather of all murthurers/ whiche persecute and murthur the sede of God (that is to saye/ the true beleuers) onely for their faithes sake. Thus became Abel the firste martyr and instrumente of God and of Christ in the holy church. For these two brethren ha ue set forth before vs the whole battayl & stryfe/which the worlde/ the cyte of the deuell/the chyldren & cyteseyns of the cursed cytye/ wherin the serpent is heade and

Abel the first mar tyr.

master and hath the dominion/shal make
agaynst the cytye and cytesyns in whome
Christ is the heade / vnto the ende of the
worlde. The fre men of the cytye of God
and of Christ / do cleue onely vnto God/
serue him with all their hert/buylde onely
vpon Christ. The citesyns of the serpent
despyse God/& yet make they their boaste
of God / to whome also they offre and do
scrupes/but not as they ought to do. Now
whan they perceaue that their fayth is
not right/& that their ypocrisie is spyed
and myslyked / then fall they to murthu-
rynge: to the which God is an enemy/and
forbyddeth it with hys worde. For Cain
also exhorted he from hys purpose & sayd:
Thou needest not to arme the because of
thy brother / for thou hast none occasion
to be angrye with hym. For yf thou doest
right / thou shalt fynde it / and haue ioye
therof. but yf thou doest not right/ then is
thy misfortune synne and trespace open/&
thou shalt shame and destrope thy selfe.
Thy brother goeth on without faulte / he
shall do the no hurt ner harme: he shal al-
so not be Lord ouer the / ner mynyshe thy
ryght: Yee he shall haue respecte vnto the/
and thou shalt haue dominyon ouer him/
and so kepe thy birth right & still remayn
the first borne all though hys sacrifice be
acceptable vnto me/ and not thyne. Ceasse
therfore frō thy wicked purpose/& offends
not agaynst thy brother.

The diffe
rence of
true & fal-
se fayth.

But Cain dyd as all vngodly do. For he
went forth/ and slue his innocent brother.

And

And afterwarde whan the Lorde wolde haue brought hym in to the knowlege of hys great synne/and pardon hym/he despised the voyce of the Lord with crakyng and facynge. For the which cause the lord was wrothe with hym/and cursed hym.

Then dispayred he first/and went forth & became yet more wicked/dealt altogether vngodly/set first his mynde vpon earthly thynges/thought to craue hys name vpō erth and buylded the first cytye, whiche he called Hanoch: he begat sonnes & daughters / but litle feare of God was before their eyes/ in so moche that the scripture sayeth: † Adā laye with his wyfe agayne and she bare a sonne / whome she called Seth. For God (sayde she) hath geuen me another sede for Abel whome Cain slew/ Seth also had a sonne/ and he called hym Enos. And than beganne men to call vpō the name of the Lord, *Out of the whiche wordes it is easie to vnderstōde / that as touchynge holy/ Adā/ he helde nomore of Cain / then as though he neuer had had chylde. For Adam feared God: Cain with hys progenye despysed God/ and became the serpentes generatiō. Wherfore whā Adam had gotten another sonne / he was of a good hope that in Abels steade God had geuen hym another sonne / whiche shulde do right and of whome the rote of the blessed sede shulde spryde oute afterwarde. For the which cause also he called hym Seth which by vs is called a plante/ meanynge/that God had set hym & plāted

The firste decaye of the faith.

hym

hym as a braunche/ out of the which God
shulde be borne. For as for Cain/ he
douted of hym. And from the same Seth
proceaded the generacion of the right-
eous vntill Noe/ and from hym to Abraha
and so vnto Dauid/ and from thence forth
The repa vnto Christ. Thys Seth repayred our ho-
racion of ly faith/ which receaued great hurt at the
our fayth death of Abel. This dyd Seth (I saye) for
asmoche as he beynge taught inwardlye
of God/ & by mouth or outwardly of Ada/
lerned hys children and their sede/ to put
their trust in God/ and to comforte them
selues in the blessed sede/ and to cleue vn-
to the same. For it is written manifestly:
Gene 4. † And than beganne men to call vpon the
name of the Lorde.* Till thys tyme was
Adam with Heua hys wyfe onely a true
frende and seruer of God. The generacio
of Cain was now well spred abrode/ and
come to two hundreth and fyftye yeares
aboue/ but the more parte lyued without
the feare of God/ vnrepenteaunt and vn-
godly. Wherfore in asmoche as the gen-
eracion of Seth now increased/ & the feare
of God and right beleue was among the/
the scripture sayeth well: † And than be-
ganne men to call vpon the name of the
Inuocare nomen do Lorde.* And by thys callynge vpon/ doth
mini quid the scripture meane the true right beleue
sit. and Gods seruice that he moost alloweth.
Of the progenye therfore of righteous
Seth sprange the seruauntes of God, and
presidentes of oure Christen fayth. As for
the curssed generacion of Cain and of the
vngodly

vngodly/ it was destroyed and drowned with the floude.

To the holy genealogye of the true beleuers pertayneth the Patriarke Enoch of whome it is written / that he walked before God/ that is / he ordred hys lyfe & conuersacion altogether after the wyll of God / beynge constant and vpryghte (no doute) in all that which God had spoken vnto Adam. Therfore became he also an ensample of the immortalite of the soule and resurrection of the bodye/ and that all Gods seruauntes shalbe saued after thys lyfe. For thus sayeth the scripture: † And in almoche as he applied hym selfe to walke after God/ God toke him awaye and he was nomore seene.* The holy apostle Paul also in the.xi.chapter to the Hebrues speaketh very excellently of Enochs faith/ so that no man maye doute/ but that he had respecte to the blessed sede/ & pleased God thorow Christ. The faith of Enoch. Genes.

Moreouer/ the enemyte betwene the chyldren of God and of man (that is the vnne of the serpent) grew euer more and more: so that on the one syde the multitude of God increased/ and on the other syde the multitude of the deuell: Yet at the last/ the multitude of the wicked was greatest. For whan the chyldrē of God with helde not them selues from the chyldren of the worlde / but toke wyues and husbandes amonge them/ they begat roughe people/ which had no faith at all/ and lyued onely after their owne lust and tentacio̅/ forgat

God

God vtterly / and regarded not the hundreth & twentye yeares which God gaue them to amende. Therfore was God constrayned / so to punishe the vnfaithfull worlde ones / that all posteritie vnto the ende of the worlde myght haue a terrible ensample of the iust wrath of God: whereby they myght lerne how vngodlynesse & vnrighteousnesse displeaseth God. Thus the Lorde brought the floude vpon all the erth ouerthrew all that stode vp / and destroyed euery thynge that had lyfe / whan the worlde had stonde now a thousande / fyue hundreth and fyue and fyftye yeare. For so many yeares fynde we in the fifth and seuenth of Genesis, where it is written / that Noe was .600. yeare olde / whan the floude came vpon erth. Now yf we reken the yeares of the olde fathers in the fifth chapter vntyll Adam / we shal fynde the forsayde summe. And thus the pssue of the serpent had an ende / and all vngodly and vnrighteous ipupnge was myghtely suppzest and dethroyed of God.

The wrath of God vpon the vnbeleuers.

And in thys horrible destruction of the vngodly / was faithfull Noe saued (he beynge the eight and preserued in the Arke thorow the grace and mercy of God. Here oure holy true Christē faith had the victory and triumphed. For Noe was of oure fayth euen of the sede of God / & put hys trust in the blessed sede oure Lorde Iesus. Yee the Arke or shyppe of Noe was a figure of Christ / as we maye easely vnderstande by the wordes of sayne Peter.

1. Petri. iij.

1.Petri.iij. Seynge then that Noe was preserued thorowe the Arke / it folowyth that he was saued by Jesus Christe / therfore is it manyfeste / that he fyrste beleued in Christ. Noe also was he / with whome God fyrst renued the couenaũt made with Adam. For it is but one couenaunt onely euen the forelepde promesse & ende made by God vnto Adam. Howe beit the same couenaunte was afterwarde at certayne tymes renewed by reason of certayne occasions. Here myght Noe haue thoughte that all the worlde and all men shuld vterly haue bene vndone / for as moche as the Lorde sayde: I am determyned to destroye all flesh. Therfore immediately he addeth moreouer and sayeth: † But with the will I set vp my couenaunt / * that is to saye / what soeuer pertayneth to my couenaunt / and what I haue promysed Adã already / the same wyll I surely and constantly make good: and thoughe I nowe destroye the worlde / yet wyll I perfourme my trueth thorowe the. For I wyll preserue the alyue / that the blessed sede promysed afore / maye here after be borne of the in hys generation. To hys dyd Noe trust & was preserued of God thorowe Christ. Moreouer whan he was come out of the Arke / he dyd sacrifice / and therby declared the thankfulnesse of hys hert and beleue / how that he knewe that he had all good of god / which shuld also geue him a sede / that with sacrificinge of him self shuld receyue spirite god. For thus saieth the scripture

The rene wynge of the promes con cernynge Christ.

The sacrifice of Noe.

Noe

Genc.8. † Noe buyloed an altare vnto the Lorde/ and toke of all maner of cleane beastes: foules/ and offred burnt sacrifice vnto the Lorde: and the Lorde smelled the swete sauour/ and sayde in hys herte: I wyll nomore curse the erth for mans sake. &c. *So

Ephe.5. sayeth Paul in the fifth to the Ephesians † Walke ye in loue/ lyke as Christe hath loued vs/ and gaue hym selfe for vs an offrynge and sacrifice of a swete sauour vnto God.* Wherby euery man maye lerne and se/ that the swete smell of the outward sacrifice of Noe/ dyd not the holy pacifye God/ and was pleasaunt: but rather that thorow the bodely sacrifice/ was figured the sacrifice of Christ/ and for hys sake was he mercifull vnto the worlde. For

Matth.3. euer Christ he sayd at Jordan whā Christ was baptysed: † Thys is my deare beloued sonne/ in whome I am pacified or reconcyled. *

The commaundemētes geuen vnto Noe. Beside thys the Lord gaue vnto Noe certayne lawes/ but none other then euen soche as he had geuen to hys forefathers and written in their hertes. The first pertayneth to mariage and bringynge vp of chyldren/ in the whiche is comprehended all/ that is written concernyng nurtour/ clenlynesse and temperaūce/ of care and bryngynge vp of chyldren in the feare of God/ vertue/ obedience and lerninge. The seconde forbyddeth violence and discreate/ namely/ that no man shall eate bloude. For it is a figuratyue precepte/ commaundynge/ that no man get hys lyuynge by murthur

murthur/ by oppreſſyng the poore/by bry
bry/by extorcion/by falſhode and diſceate.
Moreouer all thynges ſprynge were ſub
dued vnto hym/and all meates were per-
mitted hym. In concluſion/ what ſoeuer
concerned the loue God and their neigh-
boure/the ſame is here reuelued vnto Noe
and his chyldren/and required of them.

Of Noe came afterwarde all people/ yee amonge hys thre ſonnes Japhet Sem and Cham/he had both the ſede of God & of the frowarde ſerpent/ that is/ ſothe as had reſpecte vnto God/and them alſo that regarded the deuell. Of Cham came the Egipcians/ Aſſyrians/ Babylonians/ by and frome whome ſprange ydolatrye/ offryng to ymages/and frome whome falſe religion came vp firſt/ and was brought in amonge other nacions by the helpe of the olde ſerpent/ as amonge the Grekes/ Romaynes/and other people.

Therefore was the worlde replenyſhed.

By this is it good to vnderſtande/that our holy Chriſten faith is elder then anye other. For here maye we ſe clearly that after a thouſand and certayne hundreth yeares/(almoſt in the eight hundreth/or vpne hundreth yeare/came vp the firſt begynnynge of the Heithens beleue & offrynge to ymages/and yet came it of wicked curſed men. For curſed Cham was the begynnynge of the Egipcians/ and Nimroth the vngodly extorcioner and tyrante was the firſt founder of the kingdome of Babilo/ which kingdome with the buyldinge of a mighty towre/ſet forth his pryde. Neuer-

The faith of the Jewes then is ydolatry & worſhippynge of ymages. Gene. 10.

chyelesse the hand of God declared it selfe immediatly / as it is red in the eleuenth chapter of Genesis. Summa/ in the generacion of Cham had the serpent great power: howbeit in the posterite of Japhet also of whome the Almaynes come/ and in the posterite of Sem/ he had hys pleye lykewyse.

Of the progenye of Sem were borne Abraham Isaac and Jacob. Gene. xi. And as it is sayd afore/ the syncere faith was somwhat darkened in Caldea: therfore dyd God call Abraham out from the pdolatrie/ and renewed with hym the olde true Christen faith begonne with Adam/ and Eue: Gene. xii. † Get the out of thy countre and from thy kynred/ in to a lãde that I will shew the/ * I wyll blesse the/ and make a great nacion of the. And in the shall all the nacions of the erth be blessed. * Item in the xxii. chapter speaketh God yet more clearly and saieth: † In thy sede shall all the nacions of the earth be blessed. * Thys doth Paull declare in the iii. to the Galathians/ and saieth: † In thy sede which is Christ. * Therfore was the same now another renewynge of the promesse of Christ the blessed sede. For firste was he promysed vnto Adam/ afterward was the promes renewed with Noe/ and now with Abraham. And all thys now is but one promes/ one sauoure/ and one faith. Abrahã also beleued in Jesus Christ/ and was saued by faith. For Jesus Christ sayeth hym selfe in the eighte chapter of Johan:

Gene. xi.

Abrahãs faith.

Johan:† Abraham sawe my daye and reioysed.* What is now the daye of Christ but the clearnesse of the holygospel: This light had he not bodely but sawe it with the eyes of faith, and the same made hym ioyfull and saued hym. For Christ is the true ioye of troubled consciences. Thus became Abraham the father of all faithfull beleuers, Roma.iiij. And yf ye beleue and do as Abrahā dyd then are ye Abrahams chyldren and shall rest with hym in hys bosome, cuē in the kyngdome of God Luce.xiij.xvi.xix. Gath.viij. Paul also to the Galathians in the.iij. chapter sayeth: † Yf ye be Christes, then are ye Abrahās seede: heyres accordyng to the promes. * Out of this faith in Christ dyd Abraham christen workes. For with a good will left he hys owne naryne countre, all goods & all maiestie: all misfortune honger & misexye toke he paciently: he was not harde agaynst both hys nebor, but sparde hys bodye and lyfe for the oppressed: he was liberall, mercifull & herberous: he prayed feruētly vnto God for the poore synners: he suffred oppression violence & wronge, and for Gods sake also he thought to sacrifice and offre vp his owne moost dearly beloued sonne Isaac. Summa there is no reasonable good christen worke, but thou fyst in it the lyfe of Abrahā. Therfore to vs also for an ensample of oure faith and conuersation, he is set forthe of the Lorde hym selfe and hys apostles thorow out the new Testament. Abrahās Christen workes.

The faith of the Jewes.

Here also is it manifest/ that our holy faith is elder then the Jewish faith. For the Jewes do boaste them selues of the Circumcision/and because they are called Jewes and Israel / and that the lawe the preesthode and the gods seruice was geue vnto them. And yet Gene.xv.and.xvii.and Roma.iiii.it is cuydent that Abrahā was gods frende and iustified or made righteous / or euer he was circūcysed / For whan he was circumcysed/he was.99.yeare old Gene.xvii. Nowe was the promes made vnto hym many yeares afore. The scripture also sayeth playnely: ¶ Abraham beleued God/ & the same was reckned vnto him for righteousnesse. Gene.xv. * So was it many yeares after, or euer Israel & Juda was borne / of whome they haue taken their name The lawe also was geuē.430. yeares after the promes / as Paull made the reckenynge. Gala.iii. It folowth therfore that oure christen fayth is. 2048. yeares elder then the Circūcision and. 2449. yeare elder then the lawe / the preesthode & ceremonies of the Jewes. For from Adā vnto the flood were. 1656 yeares. And frō the floude vntill the departynge of Abraham out of Caldea. 363 yeares. From that tyme are reckened. 430. yeares vntyll the departynge of Israel out of Egipte / And on the. 50. daye after the departinge / was the lawe geuen vnto Israel vpon mounte Sina/Exo.19.20. And after certayn dayes was the preesthode & ceremonies appoynted them. Where as God then made a co-

Holy old the Christen fayth is.

uenaunt

tenaunt with Abraha/ whan he ordeyned the circumcision/ It serueth more to the confirmacion of oure holy christen faith/ the to the mayntenaunce of the Jewish ceremonyes.

Jsaac and Jacob were Abrahams chyldren/ not onely after the flesh/ but also after the spirite. For they had the fayth of their father and graundfather Abraham/ put their trust onely in God thorow Jesus Christ/ and lyued a sober & vertuous lyfe. Of thys doth the scripture beare them recorde thorow out: Yee Jacob/ whome the Lorde also called otherwyse Jsrael (of whome afterward all the people of God receaued the name Jsrael) had many vysions of the Lorde Christ/ as with the ladder that stode vpon the erth the toppe reachynge to heaue/ on the which the angels of God wente vp and downe. For herewith was represented vnto hym the Lord Jesus which is the laddre vnto heaue the truth and lyfe/ without whome no man commeth vnto the father. Vpon the vision of Jacob sayeth he also hym self: / Joh.1. † Verely I saye vnto you here after shall ye se the heauen open/ and the aungels of God goynge vp and downe vpon the sonne of man. * And so constant was Jacob in remembryng the same that afterward at the commaundement of the Lorde/ he set vp in the same place an altare/ no doute (as it is sayde afore) for a figure of the crosse and sacrifice of Christ and there honoured he and worshipped the Lorde/ he

The fayth of Jsaac & Jacob.

Gene. 28.

Jacob sawe that christ only is the waye to heauen.

commaunded all hys people also / that they shulde forsake straunge goddes / and geue him the idols that they had brought with them out of Mesopotamia / & he buryed them vnder an Oke that stode besyde Sichem / Gen. 35. And whā he wolde now dye / he prophecied very clearly of the lord Christ / how he shulde be borne out of the kynred of Juda / and that he shuld be born the same tyme that the kyngdome shulde be taken from Juda. Whiche thyng also came to pas in Herodes tyme. For in the 42. yeare of the raygne of Herode / was Christ borne at Bethlee in Jewry. Whereof the wordes of Jacob are these: ¶ The scepter shall not be taken awaye from Juda nor a rular from hys fete / tyll Schilo come that is to saye the sauioure / and he in whome all nacions shalbe blessed / and the people shall fall vnto him. * This stedfast fayth of Jacob dyd Joseph folow also which mortified hys owne flesh / declared patience in aduersite a prefon / and exercysed great rulyng and equyte in hys gouernaunce. He was a figure of oure Lord Jesus Christ who also beynge solde of hys owne vnto the Paynyms / preserued hys brethren alyue. So that from the begynnyng of the worlde vntyll the death of Joseph / the right Christen fayth endured 2500. yeares. And thus all holy patriarkes before the lawe were saued / not throwe the lawe / nor by their owne strength and deseruynge / but throwe the blessed sede oure Lorde Jesus Christ.

The fayth of Joseph

The

The lawe of God geuen by Moses/ leadeth vnto Christ/ and maketh mencio of all hys doynges.

THe Israelites after the death of Ioseph vntyll their departyng & deliueraunce out of Egipte were in the lande. 140. yeares. And lyke as afore in the tyme of Noe the dwellynge among the wicked became occasion of fallynge vnto the righteous. Euen so now vpo the Israelites lerne poolatrye and all vnhappynesse of the Egipcians. For the whiche cause also they were sore oppreste a longe season/ howbeit there remayned yet many excellent men whiche kepte styll the olde faith/ and hated the abhominacios of the Egipcias. For of Moses which was born 60. yeare after the death of Ioseph sayeth Paul: Moses thorow faith wha he grewe vp and was great refused to be called the sonne of Pharaos daughter/ and chose rather to suffre aduersite with the people of God the to enioye the pleasures of synne for a season/ and esteemed the rebuke of Christ greater ryches/ then the treasures of Egipte/ for he had respecte to the rewarde. Heb. xi. * Now can no man desyre to suffre with Christ except he haue knowlege of Christes sufferynge. Therfore Moses in the myddes of all persecution had knowlege of Christ/ & the faith in Christ. So is there no doute/ but moo vertuous people had thys true faith/ whyche were all oppressed and vexed in Egipte/ lyke as

The faith of Moses

afterwarde the right faithfull beleuers were somwhat more persecuted: as amõg the heythen in the tymes of the Iudges & Kynges of Juda and Israel: vnder kynge Antiochus: vnder the Emperours Nero/ Traianus/ Domicianus/ Martmian9/ Iulianus and other. As for the vnbeleuers/ they in sothe miserable tymes receaued the rewarde of their vnthaukfulnesse/ disobedience/ ydolatrye and blasphemye.

But whan the appoynted tyme came wherin God had forseene & opened vnto Abraham/ Gene. xv. he brought the people of Israel by Moses out of Egipte/ with shewing great wonders and tokens. By the whiche he first declared hys power/ then hys louyng kyndnesse and mercy towarde hys owne and hys terrible iustice and hongeaunce agaynste hys enemyes: Wherby all the worlde myghte knowe/ that there was none other iust & true God saue the God of Israell/ in whose hande onely consiste all thynges/ whiche also of hys mere mercy preferreth hys owne/ and with right iudgement rewardeth his enemyes. Specially thys is moste wonderfull that in thys great busynesse & worke he hath so mightely set forth the redemption perfourmed by oure Lorde Jesus Christ/ yee and expressed it to be a very myghtye redemption. For the same nyght whan they shulde departe awaye and be dispatched in the morninge/ the Lord commaunded them to kyll a lambe/ and with the bloude therof to sprynkle the dores & The Ea-ter lambe.

postes

postes of the houle: So whan the aungell that in the same night slewe the first borne of the Egiptians / sawe the blonde / he shulde do no harme / and flew no man there in / Exo. xii. Now testificth Paul. 1. Cor. v. that Christe Jesus is oure Easter lambe & sacrifice. So sayeth S. Joha. Behold / the lambe of God / which taketh awaye the synne of the worlde. Therfore were not the Israelytes saued because of the blond of beastes / but for the blondes sake of the blessed sede that was promysed for to come. And thus the whole delyuerance out of Egipte / was a figure of the true redemption / by the which we are delyuered from the power of the deuell & from euerlastinge death thorow Jesus Christe / and brought in to the lande of promes / euē to eternall ioye and saluacion / whiche God promised vnto our fathers Adā / Noe / Abraham / Isaac / and Jacob.

Now whan the Lord had caried his people out of Egipte / and brought the thorow the reed see dry shode and had drowned Pharao with all hys people / he commaūded hys folke to prepare and cleuse themselues at mount Sina. For he wolde bynde hym selfe vnto them / receaue them as hys owne people / and geue them his lawe and ordinaunce. Which thynge he also dyd / & appoynted hys lawe hym selfe / spake it with hys owne mouth / and wrote it with hys owne fingers in two tables of stone. In the one & first table he ordeyned foure commaundementes / concernynge the wor-

The geuynge of the lawe.

The first Table.

shippe and loue of God: namely/ that we shulde take hym onely for the true & right God/ and none els beside or except hym: That we shuld worship and honoure him onely, and in no wyse to haue anye other God/ or fore nor hope. Item that we shuld in no wyse make any ymage or picture of any thinges and nether to worshippe them nor serue them. Moreouer that we shulde not take the name of God in vayne, or lightly. And that we shuld halow the Sabbath daye. In the other table ordeyned he fyue commaundementes concernynge man. And lyke as the foure first are comprehended in these wordes: † Thou shalt loue the Lord thy God with all thy hert. &c. * Euen so are the fyue conteyned in these wordes folowynge: † Thou shalt loue thy neyghboure as thy selfe. * The commaundementes are these: Thou shalt honoure father & mother. Thou shalt not kyll. Thou shalt not breake wedlocke. Thou shalt not steale. Thou shalt beare no false witnesse. Thou shalt not lust. In all these commaundementes is comprehended all that seruyth for a godly lyfe/ and that any where is written of God/ of true seruynge of God/ and of right bertue towarde thys worlde.

Deuth. 22

The seconde table.

The lawe written in stone is no newe thynge.

Who so now doth well ponder these ten chapters or commaundementes & compareth them to the doynges and workes of the holy patriarkes and olde fathers whiche had no lawe in writynge, he shall fynde/ that the Lorde now with thys hys written law begane no new thing/ nether ought-

ought that was not afore in the worlde/ but rather renewed the olde: and the lawe that he hytherto had written in the hertes of holy men/ now whā the people had gotten them stony hertes/ he wrote the same in tables of stone. For that we oughte to worshippe and serue God onely/ & to haue none other goddes/ the same dyd the holy fathers so beleue & hope/ that all their conuersation & doyng beareth recorde therof. Concernynge ymages or idols/ it is euydent that Jacob buryed the idols of Mesopotamia vnder an Oke besyde Sichem/ Gene.xxxv. We maye perceaue also by the oothes of Abrahā Isaac & Jacob/ how the name of God was had in reuerence amonge them of olde & not taken in vayne. The Sabbath dyd not the Lorde ordeyne here first but on the seuēth day of the creation. Gen.i. The same dyd the fathers kepe a right no doute/ Johan.vij. Where as Cham had not hys father Noe in reuerēce he was cursed for it. Gene.ix. Adoultrye dyd the heythē rulers forbyd vnder payne of death/ as we maye se/ Gen.xxvi. Wherby it is easye to vnderstande how the blessed frendes of God kepte holy wedlock. How contrary the holy men were vnto theft and diceate/ it appeareth in the partyng of Abraham and Loth. Gen.xiij. And in Jacobs faithfulnesse & handlynge with Laban hys father in laive. Gene.xxix.xxx. xxxi. Lyeng & false dealinge was so farre from the holy fathers/ that for keppynge their credence and treuth/ they oftetymes

very great commendation. Notwithstondynge they were tempted with euell as all men be/ but they resisted the wicked lustes. For manifest is the chastitie of Ioseph/ which wolde not touch hys maisters wyfe/ nor defyle her. Moreouer in these commaundementes of nothynge written stode more or enioyned that was not also required of the fathers afore the lawe/ & performed thorowe fayth in Christe. The Lorde therfore became no new thyng with his people/ when he deliuered them the tables of the lawe. Onely he wolde bynge in to a shorte summe and set in wrytynge/ all the lawe that the fathers had/ but not together nor comprehended in a summe: to the intent that they shuld the lesse be forgotten of the people/ which thorowe their dwellynge in Egipte amonge idolaters & false beleuers were brought in to sore offence and slaunder. Thys must now be restored agayne after thys maner. As for all the lawes and ordinaunces whiche afterwarde were added vnto these two tables/ they were not ioyned ther vnto as principall lawes/ but as by lawes for the declaracion and better vnderstondynge of the ten chapters or commaundementes. For the perfecte summe of all lawes/ the very right rule of godlynesse/ of gods seruice/ of righteousnesse/ of good and cyuil conuersacion is comprehended alreadi in the two tables.

The lawe written stone was fulfilled for.

Obiectiō. But here might some men make obiection and saye: If all trueth be conteyned

In these ten commaundementes/how happeneth it that by no token there is mencion made of the blessed sede promised vnto the fathers? Hitherto is it declared and promysed vnto the holy fathers/ that they shalbe saued thorow the blessed sede out of the very grace of God/ and for none of their owne deservinges: but now are writ ten lawes which commaunde and forbyd vs/ as though we thorow oure owne workes and deservinges (as namely yf we kepe these commaundementes) shulde be saued and accepte vnto God. Where is nowe Christ? Where is the faith of the Patriarches? Here is nothinge heard of faith/ but mocke/ nee onely of workes?

Answere. Thys obiection hath diseased many/ that they have had no right opinion and faith of the grace of God/ oure righteousmaking. Therfore wyll we nowe geue no answere out of our selves/ but set forth holy Paul/ let hym answere/ that the answere maye be the more sure/ & the better esteemed. Paul in the.iii. chapter to the Galathians writeth after this maner † Deare brethren/ I will speake after the maner of men/ whan a mans testament is confirmed/ no man doth lightely regarde or despyse it/ ner addeth oughte therto. Now were the promises made vnto Abraham and to hys sede/ He saieth not: In the sedes as in many/ but as in one: And in thy sede which is Christ. * All these are Pauls wordes/ and the meanyng of them is: For almoche as the testamentes or wor

Answere.

kes

deds of men/are of soche reputacion in the worlde, that whan they are made, ordeyned and confirmed/ noman darre adde ought to them/or improfite any thynge frō them but euery man muste let them be as they are of them selues: It is moche more reason that gods Testament or bequestre marne stylle/and that nothyng be added to it/or taken from it. Here dyd God make a testament or bequest with Abraham/ & promised him therin that he wolde geue him a sede/in whome he and his chyldrē shuld be saued. And the same saluacion dyd he expressly appointe in one/ & not in many. Wherfore we muste adde nothyng/ vnto gods bequest seynge he hath promised vs saluacion in Christ onely/ & not in many (that is to saye/in no creature/ not in oure awne power and workes of the lawe/neyther must we thynke/ that the lawe was afterward added to the intent as though Christe were not able to saue vs/ or as though we might optayne saluacion by our awne workes out of the lawe. For thus folowith it in Pauli worde to worde: ¶ This testamēt I seye/ which afore was confirmed to Christward/ is not disanulled or made of none effecte by the lawe (which was geuen beyonde foure hundreth yeares therafter.) For yf the enheritaunce be gotten by the lawe/ then is it not geuen by the promes. But God gaue it freely vnto Abraham by promes.* These are Pauls wordes/ out of the which euery man maye vnderstonde/ that to the gene-

Gods Testament.

facion of man / saluacion is geuen onely of the grace of God thorow the promes / and thorow no deseruyng at all: And that the lawe of the promes (that is to saye / the bequest and Testament of God) is nothynge mynyshed, but that the summe remayneth without blemmishe / namely / that saluacion is geuen vs freely. Saluacion

But here might one aske: Seynge that the saluacion is clearly ynough expressed afore the law / and is sterydyd onely vnto the grace of God / why wolde God then adde the lawe? why was he not content with the Testament alone? Therfore followeth it now in Paul: † Why then serueth the lawe? It was added because of transgression / tyll the sede came that was promysed. ★ These are Pauls wordes / whiche are thus to be vnderstande: The lawe was not geuen because of the promes to make it of none effecte / & to teach that men are saued by workes / and not thorowe the grace and free liberalite of God: but it was geuen because of transgression that is to saye / because that the people of God in Egipte had transgressed the waye and truethe of their fathers / & knewe nomore what was synne / righte or vnrighte / wherin stode saluacion or damnacion: for they were corrupte thorowe the longe dwellynge amonge the idolaters of Egipte. Therfore dyd God ordeyne them the lawe / oute of the whyche they myghte lerne the will of God, what synne / ryghte or vnrighte is / and Obiectio

Answere.

Why the lawe was geuen.

and to knowe them selues to go in to the selues/and to confesse, how that the holy workes which God requyreth/ are not in their owne power for the which cause all the worlde have greate nede of a mediatoure. Thus thus the lawe was geuen to further the promes namely that we thorowe the lawe might be led onely vnto Christe. Therefore Paul saith in Paule wordes/ that it was geuen of angels by the hande of the mediatoure. A mediatoure is not a mediatoure of one onely/ but of two at the leste. Is the lawe then agaynst the promes of God forbyd. Nowbeit if there had bene geuen a lawe whiche could have gone lyfe/ then no doute righteousnes shuld come of the lawe. But the scripture hath shutte vp all vnder synne/ that the promes shulde come by the fayth on Jesus Christe geuen vnto them that beleue. Before faith came/ (that is to saye/ Jesus Christ in whome we beleue) we were kepte and shut vp vnder the lawe/ vnto the faith whiche shulde afterwarde be declared. Thus was the lawe oure scolemaster vnto Christe/ that we might be made righteous by faith. &c. * By these wordes of Paul maye euery man vnderstode now for what cause the lawe was geuen/ and how it is not contrary to the promes of the forsayd sede/ but rather bringeth vs from oure selues and frome all creatures/ onely vnto Jesus Christe. The lawe therfore confirmeth the firste promes conteynynge the blessed sede/ stretcheth that we oppresse

all

all ſaluation in hym onely. Howbeit it is also a rule of oure lyfe / enſourmynge vs what we ought to do/and what we ought to leaue vndone. Yet on oure ſyde is all vnfruteful/where faith is not. But where faith is / it ceaſſeth not thorowe loue to worke good accordynge to the law: all honoure and prayſe beynge referred vnto God/to men nothyng but vnperfectneſſe. The lawe is the rule to lyue by

God alſo amonge hys people wrought many thynges/ wherby he ſet the cauſe of Jeſus Chriſt clearly afore the eyes of the people/as it is expreſſed afore by the lãbe of the Paſſeouer. Lykewyſe is it where as Moſes hanged vp a ſerpent in the wilderneſſe/that all they whiche were ſtonge and poyſoned of ſerpentes/ ſhuld beholde the braſen ſerpent hangynge / & not dye/ but be ſaued alyue. Where as doutleſſe the outward beholdynge of the braſen ſerpent/ſaued not them that were poyſoned: but it was God, whiche wolde ſo declare/ that hys ſonne ſhulde be hanged vpon a croſſe/to the intent that euery one whiche were poyſoned and defyled by the olde ſerpent and ſynne, ſhuld beleue in the ſonne of God/and lyue in hym. For ſo is it wrytten / Sapien. xvi. † They had a token of healthe accordyng to the commaundement. For who ſo conuerted / was not made whole by the outwarde thynge whiche he ſawe/but (by the) whiche art the reſtorer of health & Sauiour of all. * And yet ſaieth Chriſt more clearly, Joh. iij. † And lyke as Moſes ſet vp the ſerpẽt in the wildernesſe The braſen ſerpẽt

euen so must the sonne of man be lifte vp/ that whosoeuer beleueth in hym/ shulde not perishe/ but haue eternall lyfe.*

And as touchyng thys/ the holy Apostle Paul bringeth in another sentēce/ 1. Cor. x. and sayeth:† Brethrē/ I wolde not haue you ignorannt of thys/ that oure fathers were all vnder the cloude/ and all passed thorow the see/ and were all baptised vnder Moses in the cloude and in the see/ and dyd all eate one spirituall meate/ and dronke of one spirituall drynke. But they dranke all of the spirituall rocke/ that folowed them/ which rocke was Christ.

Christe is the rock.

Besydes thys yf we considre the declaracō of the lawes of the first table/ (which teacheth how we shall behaue oure selues right towarde God/ to loue/ worshyppe/ honoure hym/ to serue hym and to cleue onely vnto hym) we shall fynde in the same first table/ the whole cause of Christ. For all that afterward was ordeyned and appoynted concernynge the tabernacle/ the prestlode and the oblacions/ parteyneth to the summe of the first table/ for asmoche as the scripture and the mouthe of God calleth it hys lawe/ precepte/ commaundement/ vse and statute/ ordinaunce and scripture. And yf thou aske: howe can God whiche is a spirite/ be serued without warde/ visible/ and fleshly thynges/ as the foresayde ceremonyes of the Jewes are: I answere: Suche outwarde rytes of the people of God were sacramentes and tokens of heauenly inuisible good thyn-

Question.

Answere.

ges/

ges/and were not the heauenly riches the
felues. Wherfore/ they nether serued nor
pleased God/ that vsed and vpd suche ser-
uyce without fayth and lyftinge vp of the
mynde. But they that put their trust in
God/ cleuynge onely vnto hym & liftinge
vp their hertes hygher/ and remaynyd not
in the vyslble thynge/ those pleased God.
Where as they had but one altare & one
place appoynted where they should do sacri-
fice/ It signified the crosse of oure Lorde
Jesus Christ/ and that he shulde be offred
vp but ones (and that in one place) for the
synne of the worlde. Therfore where as
the hye preest also euery yeare wente in to
the inwarde tabernacle with bloude / It
signified/ that oure Lorde Jesus shulde
come in to thys worlde/ & shed hys bloud
ones for all/ to forgeue and clense our syn
nes/ and so to ascende vnto heauen. Yee
all oblacions and all sheddinges of bloud
in the sacrifices of the olde fathers /signi
fied the death of oure Lorde Jesus Christ.
Nothynge was clensed amonge thē with
out bloud / whiche signifieth/ that all the
pourgynge of oure vnclennesse is done
by the bloude of Jesus Christ. And all the
prestlode whiche was ordeyned for to
teache/ to praye and make intercession to
offre & do sacrifice/ represented the office
of oure Lorde Christ: Whiche came in to
thys world/ to teach vs the trueth & righ-
teousnes: Then to offre hym selfe to the fa
ther for our synnes/ and after the sacrifice
done, to ryse vp agayn frō death to ascēde

One altar what it signifyed.

Note this well.

vnto heaue there to syt at the ryght hãs of God/and euen there as a true hye bi-shoppe to appeare alwaye in the presence of God / and to praye for vs. Thys is the summe of the rytes and ceremonies of the olde fathers / the vnderstondynge of the figures/and the spyrite of the lettre: wher of holy Paull hath written moche in the mooste excellent epistle to the Hebrues.

Why the ceremonyes of the lawe were gene

Out of all thys is it easye to vnderstõd/ howe that theise rytes & ceremonies of the fathers /were sacramentes/and geuen to the people of God / Not that they with the lettre and outwarde visyble / and corporall thynge shulde sufficiently serue God whiche is a spyrite but that they shuld lift vp their myndes aboue the same to the spirituall thynges/pondrynge the mercy of God: out of the whiche he beynge moued / is become gracious vnto vs. And whan he might haue damned vs for oure synnes and myssedes / he spared vs for hys sounes sake / whome he gaue vnto death/and hys innocent death hath he accepted for our synnes. Soche a faithfull consideracion (whiche is the true beleue) pleaseth God / and with soche a fayth is God serued / and soche a faith wolde the Lorde haue taught and planted in/ wyth the forespoke rytes & Ceremonies. Therfore all they that pleased God among the olde fathers / pleased hym not for the letters sake / but by reason of the spyrite.

Whan the sacrifice also and ceremonye was executed after the ordinãce of God in

In the congregacion/the beloued frendes of God had not onely respecte vnto the outwarde thynge / but moche rather beholde they Christ with the eyes of fayth/& thought thus: Beholde/ the wyll of God hath ordeyned to do sacrifice for synne/ now are we all synners and debters vnto god/in so moch that he hath power&right ouer vs/ that lyke as the beest whiche is now slayne and offred/ dyeth / & hath hys bloude shed: Euen so might God now also kyll vs all/and condemne vs for euer/ Neuertheselle he hath taken vs to his mercy and promysed vs a fede/which shuld thus dye on the crosse/and clense vs with hys bloude/& with hys death restore vs vnto lyfe. Which thynge no doute shall as surely come to passe/ as thys beest is slayne and offred now afore oure eyes. And lyke as the bloud is sprenkled ouer the people for the bodely clesyng/ So shal the bloud of Christ be sprenkled vpon oure soules/ &c. And out of soche a thought and faithfull consideracion of the sacrifices/ grewe repentaunce and sorow for their synnes/ a gladnesse/prayse/comforte and thanke geuynge vnto God the mercifull father. And to thys do serue certayne Psalmes/ whiche were made concernynge the sacrifices. To thys also serue all the rebukynges of the holy Prophetes / and the refusynge of the oblacions. For the exteriour pompe and shewe of the offrynges/ without faith in God and the blessed sede/ is nothynge worth/ yee it is rather abhomi-

The godly consideracion of the fathers.

nacion vnto God/as thou seist in the firste chapter of Esaye. Thou wilt aske: Might not God haue taught and shewed his people the cause of Jesu Christ and of true beleue/none other waye, then thorowe and with sothe cost/ pompe and glory of sacrifices & other gorgiousnesse of the churche? I answere: Yf the people had not fallē to more wickednesse in Egipte thorowe their dwellynge amōge the ydolaters / but had constantly and stedfastly remayned / as dyd their fathers Abraham/ Isaac and Jacob/ then might they well haue cōtynued by the olde thorte symple fourme / as it was amonge the holy fathers. But nowe had they sene in Egipt an outward costly gods seruyce, with temples/altares/sacrifices/priesthode/holy dayes/ornamētes.&c. Ephewyse the ydolatrye increaced dayly in all the worlde/so that nowe there was vtterly no people / whiche had not their owne outwarde ceremonies / wherwith they serued God. To the intent then that God might reteyne hys people within the compase of faith in one God / and in the blessed sede promysed afore:to the intent also that they shulde shewe no outwarde seruyce to any other goddes / or take vpon them to serue God after the maner of the Egipcians or of other Heythē/ he appoynted an outward gods seruyce/ and cōmaunded to do the same vnto him/ and els to none / and in the same pleased it hym to set forth all the cause of the forsayde seye/ tyll he came and perfourmed all

Question.

Answere.

Why god ordeyned such a lōg seruyce among the Jewes.

all thynges in dede / that they had figurally in their sacrifices. Moreouer / God according to hys wysdome / of hys speciall mercy and good herte that he hath vnto mans generacion / wolde with these outwarde tokens tendre oure weakneese: which of spirituall heauēly thynges hath better vnderstondynge / whan they are shewed vnto it by corporall vysible thynges. God therfore thorow sothe corporall representacions / laboured to shewe vnto that grosse and fleshly people / the heauēly cause of hys sonne. Neuertheles the corporall vysible thynges were geuen for no longer / but vntyll the tyme of the fulfyllynge. But now that Christe hath appeared / and fulfylled and perfourmed all that was written & figured of hym in the law and the prophetes / the figure ceaseth / & the outward sacramentes of Moses law / are of no more value / to be exercised and vsed. Thus mothe be sayde of the ceremonyes. God tendreth our weaknes.

Where as beside the ceremonies there is mothe written also in the lawe concernynge cyuile policye / ordinaunce / iudgement / to lyue peaceably and well in cytie and lande: Of byeng & sellynge / of warre and peace / of enherytaunce and properties / of lawes matrymoniall: of punishement of the wicked: of the iudgement and counsaill: of lendynge and borowinge. &c. It is no newes at all / and serueth altogether for the declaracō of the fyre commaūdementes of the seconde table and is com- Lawes iudiciall.

prehended in the wordes of Paul/Roma. xiij. † Loue thy neyghboure as thy selfe. And in the wordes of Christe: That thou woldest not haue done vnto the / do not thou to another. Matt. vij.* Suche lawes and rules to lyue in peace / in a cyuyle ordre and in vertue/haue also the good holy fathers had from the begynnynge of the worlde / written in their hertes by God hym selfe. Now hath God also caused all to be comprehended in wrytinge by Moses to the intent that the worlde myghte haue all more clearly and perfectly / and that no man myghte excuse hym selfe of ignorance.

❧ The originall of the holy scripture and fayth therof. ❧

THys matter which I haue hytherto treated vpon/haue I not feyned of my selfe/but taken it out of the mouth and worde of God. For god spyred vp Moses to wryte and leaue behynde hym all the matter/for our lernyng and knowlege. Thys dyd now Moses with great faithfulnesse/and comprehended all in foure bokes. The first is called the boke of the creacion/from the begynnynge of the worlde vnto hys tyme/of the creacion of the worlde/begynnyng of all nacions and of the Patriarches and olde rightewous seruauntes of God/of their faith and conuersacion/of the promyses & wor-

The fyrste boke of Moses.

kes

kes of god. The same wrote he as he was inspyred of the holy goost/ and as he had receaued of old fathers/ and somwhat as he founde in the bokes of the Egipcians. For Moses was excellently well lerned in all wysdoome of the Egipcians/as Steuen doth witnesse of hym/Act.vij. The other thre bokes wrote he of hys owne tyme/accordynge as he hym selfe was present/sawe and knew. And specially the seconde boke concernynge the departynge out of Egipt how the people of God were oppressed in Egipte/ how the Egipcians were punyshed how Israel was delyuered/receaued the lawe/ and set vp a tabernacle with a gorgious seruynge of God. The seconde boke of Moses.

In the thyrde boke which is called Leuiticus/ are written the spirituall lawes/namely soche as concerneth the prestes and the presthode/their office/lyuynge/ knowlege/sacrifices/solempne feast dayes/ rytes/ceremonies/and soche lyke. The third boke.

In the fourth whiche is called Numeri/ he wryteth at length/ how they went thorow the wildernesse/and came to Jordane/ with a rehearsall of their order and nombre/ of their murmurynge also and punishment/ and of certayne victories/ with a remembraunce of certayne lawes and statutes. The fourth boke.

Beside all thys he made yet an Enchiridion and summe of all the actes of hys tyme and of the lawe of God/ whiche is called Deuteronomium: the same commaūded he to be layd in the Arke at the mocīō of God/and that it shulde be red vnto all The fifth boke.

the people/as it is mencioned/Deut.xxxi

The ozigenall scripture of our faith

And in these fyue bokes geuen vs of God by Moses/is the whole grounde of oure holy faith. For all the prophetes afterwarde grounded them selues vpon the same/& wrote therout lyke as afterward oure Lord Jesus and the Apostles poynte vnto Moses. Nether dyd euer any ryghte wyse man of vnderstandinge and that feared God/ doute any thynge or blaspheme sothe scriptures. And from sothe true seruauntes of God/haue we hytherto receaued our matters in wrytinge.

The lawe writtē is no newe thynge.

Thus moche haue I sayd concernynge the lawe/howe it is no newe thynge/ but euen the onely wyll of God/ but now cōprehended in wrytynge: Moreouer that all the lawe poynteth vnto Christ/ & that all men of ryght vnderstondynge whyche lyued vnder the lawe/were Christen. For manifest is it that Paul sayde: Roma.x. † Christ is the ende of the lawe/ to iustyfye euery one that beleueth. And Gala.iij. Or euer faith(that is to saye/Christ)came we were kepte and shut vp vnder the lawe vnto the faith whiche shulde afterwarde be declared. Thus was the lawe our scolemaster vnto christ/that we might be made righteous by fayth.* All thys I suppose/ wyll be newe and straunge in many herres neuertheles I truste that all they whyche haue vnderstondyng/do se and knowlege that thys is the true/ olde/ ryghte & godly Doupynte and Theologye/ whiche aserpheth all honour vnto God the father thorowe

now oure Lorde Jesus Christe in the holy goost. To whome be glory and prayse, for euer. Amen.

¶ All vertuous kynges & the people of Israel, trusted vnto Christ / and not to the lawe.

After that the law was geuen/ and the gods scripture set vp/ Moses the seruaunt of God dyed / beynge an hundreth and twentye yeare olde: and at the commaundement and commission of God / he left gods people to be ruled and gyded by the faithfull vicaunte Josue / whiche also was a figure of our Lorde Jesu. For lyke as it was not Moses, but Josue that broughte the people in to the lande of promes: Euen so are we brought in to the eternall rest / not by the workes of the lawe/ nor therow our owne deserynge/ but by grace therowe Jesus Christ: lyke as it is also with many wordes expressed of holy Paul/ Heb. iiij. This Josue no doute/ dyd kepe/ mayntayne and defende gods faith and religion/ with the spirite and vnderstondynge therof / and taught other to kepe the same/ lyke as he therow Gods inspiracion receaued it of the fathers by Moses. Whiche thynge thought it be cuydent in many poyntes/ yet is it manyfest specially by thys / that he wolde not suffre the chyldren of Rubē and Gad and the halfe trybe of Manasse/

Josue was a figure of Christ.

to

to set vp and haue another altare / beside the onely altare that the Lord had appoynted them. For herein / as it is mencioned afore / was figured the vertue and perfectnesse of the onely crosse / death / and sacrifycynge of Jesu Christ. Therfore wolde not Josue / that any thynge shulde be set check mate with the crosse and oblacion of Jesu Christ, but that all honoure of sacrifycynge and forgyuenesse of synnes shulde be ascrybed onely vnto hym.

Josue fought at gods commaundement.

Where as Josue now and other Iudges / rulers / princes and kynges of Israel after hym vsed sore & great warre / stroke many horrible battayles / destroyed moch lande and people / and shed mens bloude without measur / he dyd it as a chefe head and as an instrument and vessel of God / at the commaundement of God / whiche wolde so punish the idolatrye / the greate synne & blasphemy of the vngodly / which he had longe suffred, and exhorted them to amendement / but for all hys paciēt abydynge they wolde not conuerte: Those now dyd he rote out therfore the swerde of hys beloued frendes: sometyme delyuered he hys people with the swerde of the righteous / and saued them from the hāde of their enemyes. For because of the synnes of hys people / he gaue them ouer sometyme in to the hande of their enemies / to nurtoure and correcte them with the rod: then fell the people of God / & fled before their enemyes / and were subdued and oppressed of the vngodly / tyl they knowledged

their syn-

their synnes/called vpon God and amended/puttynge their truste in God onely/ thorowe the blessed sede / worshippynge hym onely/callynge vpon hym / & honourynge hym accordynge to hys worde/castynge awaye straunge God scrupte and vsed/that shamefull blasphemous & vngodly lyuynge. Then sente he them hys helpe/and delyuered them in hys power/ by the ministracion of hys appoynted captaynes. And suche warrynge/ delyuerynge and punyshynge was no cleerly vnfaithfull worke/whome no man ought to folowe/as some beynge wrapped with the vnstedfast spirite of the Manichees & Anabaptistes do meane. For Paul expresseth clearly: † And what shall I saye of Gedeō Barach Samson and Jephthae/Dauid & Samuel/and the Prophetes-whiche thorow faith subdued kyngdomes/ wrought righteousnesse, optayned the promyses/ stopped the mouthes of Lyons / quenched the violence of fyre / escaped the edge of the swerde/of weake were made stronge/ became valeaunt in battayll / turned to flyght the armyes of the aleauntes. Heb. xi. * All which workes the holy Apostle prayseth & commendeth as excellent workes of faith. Therfore are they no workes of the flesh/ nether is it now contrary to the holy faith / yf Christen rulers delyuer their innocent people/ whome God hath subdued vnto them/ from wrongfull violence/and defende their libertye / righteousnesse, house and lande / or punyshe the shamefull

An heresy of the Anabaptistes.

shamefull blasphemers/ydolaters/ & persecuters of the holy faith/ and not suffre them to haue all their malycious wyll.

Rulers must punysshe.

Neuertheles thys must be done by them/ to whome God hath cõmitted the swerde. For thus sayeth the Lorde:† Who so taketh the swerde/ shall perisshe thorow the swerde. Matth. xxvi.* But specially in the battayls of Gods people and of the vnfaythfull/ it commeth to pas/ and is expresly set before our eyes/ that God sayde to the serpent at the begynnyng: Gen. iij. † I wyll put enemite betwede thy sede & the womans sede. * For the righteous are the sede of Christe/ the vnrighteous and vnfaythfull are the sede of the deuell. Betwene these now se we greate discorde: but specially this that the faythfull do alwaye treade the serpente on the head/ though they them selues also be bytten in the hele. For the right faythfull beleuers afore the birth of christ in the tyme of the promes had no lesse trouble & persecucion/ not onely because of synne/ but also for rightcoulnes and faythes sake/ then the faythfull after Christes byrth in the tyme of grace and perfectnes. Therfore haue they small knowlege of the doinges of the faythful/ which saye/ that the people of olde were a victorious people/ and gouerned corporally/ but that the people after Christes comminge are bounde to suffre/ and to no victory or gouernaunce.

An errour

Neuertheles in these wonderfull tymes (in the whiche gods people had now vic-

tory/

kyng/and anone were subdued and oppres sed) the true faith continued vpright and vnblemished from Josue forth thorowe out all the iudges / vntyll the tyme and raigne of Dauid.

Dauid also was a mā that suffred moch thorow dyuerse and long trouble/thorow miserable distresse and veracion and thorow sore persecucion/ without ceassynge/ beynge proued tryed and prouoked/afore he was kynge: Wherof the bokes of Samuel and the more parte of the Psalmes beareth recorde. But after that he was promoted vnto the kyngdome / by God (whiche sayde:† I haue founde a man after myne owne hert he anaūced/ set forth and magnified the true faith righte dilygently. Here also to the honoure of oure Lord Jesu Christe wyll I shortly & by the waye declare/what knowlege and fayth thys noble kynge and prophete had of oure Lord Jesu. Thys wyll I do with the declaracion of the cx Psalme / whose wordes are these: Of kynge Dauid. Act. xiij.

† The Lorde sayde vnto my Lord: Sytt thou at my ryght hande/ tyll I make thyn enemyes thy foote stole. * In the fyrste verse Dauid knowlegeth the personnes in the holy Trinite/the godheade also and the eternall kyngdome of Christ. Thus lykewyse dyd our Lorde Jesus Christ vnderstonde and alledge thys verse in the Gospell/Matth. xxij. knowledgynge two of the personnes in the one onely godhead for he sayeth:† The Lord sayde vnto my Lorde, The holy Trynyte.

Lorde. * Now is it certayne & vndenyable / that he which speaketh / & he to whom ought is spoken / are not one / but two persones. Yet is ther but one Lorde & God / and they both / the father that speaketh / and the sonne to whome is spoke) are the Lord / therfore are they one / of one substaunce and beynge the very true God. Nether is the sonne lesse then the father / There can also none be a father / except he haue a sonne or a chylde. Now is the euerlastyng father God therfore is the sonne also euerlastynge. There is also but one onely euerlastinge without begynnynge. Both the father and the sonne are eternal without begynnynge / therfore are they one onely true God with the holy gooste. Lyke as John also sayeth: † In the begynnynge (that is to saye from euerlastinge) was the worde / and the worde was with God, and the worde was God. And immediatly therafter sayeth he / that the worde is Jesus Christ our Lorde. For it folowyth † The worde became flesche. * Therfore doth David also call the sonne of God specially hys Lorde / sayenge: † The Lorde sayde vnto my Lorde. * And therfore calleth he Christ hys Lorde / because he confesseth and beleueth / that he is hys very naturall Lord and God / as Thomas also dyd knowlegeably lord & my God. Jo. 20. Afterwarde calleth he hym hys Lorde / because that after the nature of man / he shulde be borne out of hys loynes. For throrow out all the scripture is our Lorde

The faith of David in Christe

Jesus

Jesus called the sonne of Dauid: And thus doth Dauid knowlege two natures in Christ/the nature of God/and the nature of man.

That the kyngdome of Christ shall last for euer/and that the kynde and nature of man shalbe exalted aboue all heauens S. Paul saieth. Heb. j. Dauid testifieth with these wordes: † Syt thou at my right hand/tyll I make thyne enemies thy foostole.* For Marke saieth in the. xvi. chapter: † The Lorde was taken vp in to heauen/& sitteth at the right hand of God. Of thys also kynde we. j. Cor. xv. Ye must he nedes be very god in dede/which raigneth for euer / and to whome all enemies must be subdued/yee cast vtterly vnder hys fete. Nowe followeth the seconde verse:

† The Lorde shall sende thy myghtye staf out of Sion: thou shalt be Lord/euen in the myddes among thyne enemies. *

Here speketh he of the preachyng of the holy Gospell/and how the worlde shulde be conuerted vnto Christe/and Christe to raygne in the myddes of the worlde. In the firste verse is spoken of the eternall kyngdome/that he is very God / syttynge and raignynge for euer/not onely in this tyme/but also after thys tyme eternally. But here speaketh he specially of the kingdome/where as he raigneth here benethe thorow the gospell. For the staf / the scepter / the rodde of Christ is the holy Gospell/euen the power of God which saueth

The spyrituall kingdome of Christ.

all that beleue/Roma.1. Whiche maketh Christes enemies frendes / and empteth them downe that will not conuerte:so that Christ hath dominion and victory euen in the myddes amonge hys enemies. It is he, that with the spirite of hys mouthe slayeth the Antichristes. Thys hys worde also and preachynges of the Gospell / came forth first from Sion or Hierusalem/ as Esaye / Micheas / & Luke doth testifye. Now folowth the thirde verse.

† In the daye of thy battrayll (or armye) shall thy people be well wyllynge: the dew of thy byrth is vnto the in an holy maiestye out of the woombe of the cleare morynge. *

Here with doth Dauid discrybe the glorious and victorious fayth of the christē. For whan the gospell is preached / there aryseth a conflicte betwene faith and infidelite / betwene the sede of Christ and the serpent / betwene ydolatrye and true godlynesse. And the vnbeleuers persecute the Lorde Christ in hys membres / that is to saye, the faythfull: but they are well content vtterly to geue ouer body / honour / goodes / their bloude and lyfe for gods truthes sake. For the martyrs and they in the primytyue churche / beynge gathered together of the Apostles / and after the Apostles tyme / haue thus kept trueth / fayth towarde the Lorde Christ / and were wyllynge to dye for knowlegyng hym. Afterwarde discribeth he also in the forsayde verse, the pure and holy conception and birth

birth of oure Lorde Jesu Christ. And thys doth he with a goodly similitude, & saieth Thy byrth shalbe holy and very excellent not vncleane as the birth of other men: For lyke as the dew out of the cleare heauen & out of the fayre morninge, is borne as it were out of a mothers wombe/ Euē so also shalt thou be borne holy & cleane/ of an vndefyled virgyn. Wherof thou fyndest more instruction. Luce. 1. Thy birth of Christ.

† The Lorde hath sworne / and it shall not repēt hym: thou art preest for euer after the ordre of Melchisedech.*

In thys fourth verse describeth he the office of Jesu Christ, how that he is ordeyned of God to be one onely preest for euer which shuld offre vp hym selfe for the syn of the worlde/ and alwaye appeare in the sight of God the father / and to praye for vs. All thys doth holy Paul declare at large to the Hebrues in the. 5. 7. 8. 9. and. 10 chap. And specially in thys verse is grounded all that is red thorowe out the scripture/ of the merites of Christ/ of the forge vpnge of synnes/ of righteousmakynge/ of beynge mediatoure and that he alone is the onely saluacion aduocate satisfaction and righteousnesse of the faithfull. The office of Christ.

† The Lord is at thy right hande: he in the tyme of hys wrathe shall wounde/ euen kynges.*

Thys fyfth verse teacheth / howe God will euer more and more stāde on hys sonnes syde / further hys cause / and bringe downe and destroye those kynges princes Christes cause shal forth.

and lordes, that will not amende & beleue in Christe / but will rather prouoke hys wrath/ then despre hys grace. Whiche thynge Herodes / Nero / Domicianus / Maximinus and Julianus haue proued. Yet folowerh the sixte verse declarynge the fifth:

† He shall iudge amonge the Heithen/ and fyll all full of deed bodyes/and smyte the heade on the wyde grounde.*

Christe shall destroye his enemies.

Christ is also preached vnto the Heithē & reigneth amonge them: but many withstande Christe / and them doth he iudge. And lyke as a kynge ouercommeth hys enemies with a barrayl/ and coureth the whole playne with deed bodyes / visiteth also and smyteth the head of the warre/ & the head citie of the enemies: Euē so doth Christ to hys enemies / & destroieth theyr power and kyngdome. All which thinges we haue sene in the olde vnchristē empyre of Rome/and in many other potentates & powers. But specially he breaketh the head of the olde serpent/accordinge to the promes/Gene.iij. And at the laste shall he come to iudge the quycke and deed/ & destroye hys enemyes for euer.

† Out of the broke in the waye shall he drynke/ therfore shall he also lyfte vp the heade. *

Fynally in the seuenth verse/he declareth the passion of Christ and hys glory. In the waye(sayeth he)that is/in his like whyle he is in thys miserie. † He shall drynke out of the broke */ that is/he shall suffre

ſuffre & be ouercome. For to drynke out of the cuppe is almoche as to ſuffre. But to drynke out of the broke / is to be altogether full of trouble/to be vexed and tormẽted without victory/ & vtterly to be ouerwhelmed with a broke and ſtrõg ſtreame of troubles. Thus was it hys mynde to declare the paſſiõ of Chriſt. After the paſſion/folowyth the glory with the reſurrection and aſcenſion. Paull Philip. ij. ſpeaketh of both/and ſayeth: † Chriſt humbled hym ſelfe/and became obediẽt vnto death euen the death of the croſſe. Wherfore God hath exalted hym/ and geuen hym a name/whyche is aboue all names/ &c.* Thus moche be ſpoken of this Pſalme & of Dauids vnderſtondynge/whych he had of Chriſt Jeſu and of the Chriſten faith. The paſſion of Chriſt.

Upon thys I maruayll/yf (after ſo euydent teſtimonies) there be yet any man/ whyche perceaueth not/that Dauids faith and vnderſtandynge of Chriſt/ was euen one faith and vnderſtondynge/with the faith that we knowlege and ſaye: I beleue in one God father almightie. &c. As it is in the. xij. articles of the Chriſten fayth. For the holy trinite in one godheade doth he knowlege/ not onely here / but alſo in the. xxxiij. Pſalme ſayenge: † Thorow the worde of God were the heauens made / & all their power thorow the ſpyrite of hys mouth. * For certayne it is/that there is but one onely God/ maker of heauen and of erth: but here is the trinyte called Word of God/worde and ſpyrite. Nether is there The article of the holy Trinite.

any thynge in the artycles of the beleue concernynge the Godhead and manhode of Christ/of his conception/byrth/passiō/ crosse and death/of the resurrection/ascēsion and iudgement/but it is clearly comprehended here in thys psalme. The artycles of the holy churche/of forgeuynge of synnes/resurrection of the flesshe/and an euerlastynge lyfe/are contayned in thys psalme/and are treated vpon yet more clearly/and with many moo wordes verye substancially in other Psalmes of Dauid. Therfore had he oure holy faith/knowledged the same/was saued therin/and of all holy mē was called the father of Christ with hye commendacion/because of the promes that was made vnto hym. Moreouer all the holy prophetes folowynge/ had respecte vnto Dauid/as to another Moses/and toke many thynges out of his writynges. For there is scarce any other/ that so clearly wrote of the cause of Christ as thys prophete Dauid/and therfore hath he honoure and prayse aboue other in Israel: Of whome thou readest also/Eccleſi. xlvii. Suche faith and confidence in God thorow Jesus Christe/had Dauid out of the holy goost/and out of the doctrync of hys Prophetes Samuel/Nathan/Gad/ and of other hys prestes/whiche also had the same of God/and of the holy fathers/ specially of Moses. And no doute/he desyred the honoure of God and of his sonne/ not to hepe it onely hym selfe/but also muche rather to requyre it of all hys people.

Dauid was called of Christ his father.

ple. Wherfore no doute he set vp and fur-
thured thys hys faith and religion amog
all his men of warre/kynsfolke/in all his
courte/Edompnō/ before the whole con-
gregacion/and in all hys kyngdome: so
diligently ernestly/and feruently/that af-
terwarde certayne hundreth yeares/ they
whiche beleued right & lyued well/ were
praysed for walkynge in the wayes of Da
uid their father. They also that dyd euell
and set not forth the true faith of them is
it writtē: They walked not in the wayes
of Dauid their father. Of thys haste thou The wa-
many enlaumples in the bokes of the kyn- yes of Da
ges/and in the Cronycles. Many thinges uid.
also were forgeuen the kynges & all the
people of Juda/for Dauids sake/ that is/
for the promes sake made vnto Dauid/
euen for Jesu Christes sake/ whome Eze-
chiel calleth Dauid. In the.iij. boke of the
kynges the.xv.chapter/it is writtē thus:
† The hert of Abia was not right toward Kynge
hys Lorde God/as was the hert of Dauid Abia
hys father. And for Dauids sake dyd the
Lorde geue hym a lyghte at Hierusalem/
so that at Hierusalē he set vp hys sonne/
and preserued him. For Dauid dyd it that
was ryght in the sight of the Lorde/ & all
the dayes of hys lyfe dyd not he dyuerte
from any thynge that he cōmaunded him/
excepte in the matter of Vrias the Hee-
thite. * Thus readest thou also of Ezechias
iiij. Reg. xviij. In the.iiij. boke of the kyn
ges the.xxv.chapter/sayeth the prophete:
† Afore Josias was there no kynge that

Cami. like

was lyke hym/which turned hym selfe vnto the Lorde with all hys hert/with all hys soule/and with all hys power/accordynge to all the lawe of Moses. And afterwarde came there none lyke hym. ✶ But in the seconde boke of the Cronicles the.xxxiij. chapter standeth the declaracion of the forsayde place after thys maner:† Josias raigned at Hierusalem.xxxi peare / and dyd that whiche pleased the Lorde/and walked in the wayes of his father Dauid/ and declyned nether to the right hande nor to the lyfte. For in the eyght peare of hys raygne whyle he was yet but ponge(euen syxtene peare olde)he beganne to seke the God of hys father Dauid.✶

Thus muche be spoken concernynge thys/that Israel and all the vertuous kynges of Juda/trusted vnto Christe/ and not to the lawe of Moses. Who so desyreth the nombre of the peares/ he fyndeth.iij. Regum.vi.cuen.480.peares/ from the departynge out of Egipte vntyll the fourthe peare of the raygne of Salomon. And frome that tyme vntyll the captyuyte of Babylon/are reckened .419. peares/ or there aboutes. Altogether make 899.peares.

¶ All holy Prophetes do poynte vnto Christ/ and preache saluacion onely in hym.

SOm what yet will we now declare farther/concernyng the tymes of the kynges of Juda and Israel / which in a maner were euen as the tymes of the Judges of Israel. For lyke as in the fyrst yeares of Josue/God gaue great victory and honoure/and afterwarde rest and peace / Euen so were the Israelytes very victorious and tryumphant vnder Dauid/ & had great rest and peace vnder Salomō. But lyke as after the death of Josue the honoure of Israel decreased / & the departyng away from God folowed with one persecucio vpō another/though in the meane tyme they had peace and delyuerers/as Othoniel/Ehud/Barach/Gedeō/Jephthae/Samson/&c.) Euen so dyd the worshippe of Israel decreace after Salomons tyme. For the ten trybes of Israel fell awaye from the house of Dauid/onely Juda and Benjamin helde Salomons sonne Roboam for theyr kynge: the other made Hieroboam kyng. And so of one kyngdome were made two / the kyngdome of Israell/ & the kyngdome of Juda. The kyngdom of Israel (thorow the persuasiō of Hieroboam) chose them another maner of seruynge God. Not that they vtterly denyed and refused the God of their fathers/but they serued him after a straung heythenish maner of their owne ymagenyng. But afterward they fell the longer

The departinge of Israell frō Juda.

longer the more and farther in to grosse
ydolatry so longe/tyll the Lorde suffred
them to be rotted out and caried awaye by
the kynge of the Assyrians/and scatred
abrode among all the Heythē. The kyng-
dome and the kynges of Juda were some-
what better/how beit they had some also
which excelled the kynges of Israel and
of the Heythen in vngodlynesse. For they
likewyse went forth so long in vnright-
ousnesse tyll Nabuchodonosor the kyng
rotted them out/and caried them awaye
vnto Babilon. But afore/we se that there
was a wonderfull combraunce in the cy-
uill policye & in the religion. Somtyme
was all rightcousnesse and true religion
oppressed/and violence and ydolatrye vsed.
Somtyme gat rightcousnes vp agayn/&
the right true faith had the victory all vn
right and ydolatrye beynge put downe.
This came to pas also in Israel vnder
kynge Jehu. Yet was the ydo
latrye & wronge rather punyshed/then
any amendment folowinge. Lyke as it
came also to pas after the birth of Christ/
that there were verrious kynges & Em-
perours which accordynge to the prophe
cye of Esay in the.xlix.chapter) dyd all
rightcousnesse set vp the faithe of Christ/
and put downe all ydolatrye. Agayne/
there came other that set vp all vnright
ousnesse and ydolatrye/persecuted the
truth & at the last receaued their reward
condygnely. So waighty a matter is it
to haue good or euell rulers.

kynge Jehu

But

preach saluacyon onely in Christ.

But in these wonderfull alteracions/ and thorow out all the tyme of these gouernaunces of both the kyngdomes/ God allwaye sent his seruauntes the holy prophetes/ to rebuke wrong and ydolatrye/ and to teach all righteousnesse and true seruyng of God. And fyrst after the tyme of Dauid and Salomon (vnder whom ther was a great multitude of lerned & holy prophetes. For Dauid also and Salomon were excellently endewed with the spirite of wysdome and prophecie above other mē) these were the chefe moost famous/ & oldest Prophetes/ of whome the byble maketh mencion with worshippe: Semeias/ which lyued vnder Roboam kyng of Juda. Ahias the Silonyte vnder Hieroboam. Azarias the sonne of Obed/ which lyued vnder Asa kynge of Juda/ & Jehu the sonne of Anani/ whom Baasa the kyng of Israel slew. Helias the great Prophet & Micheas the sonne of Jemla/ lyued vnder Achab and Josaphat.

God alwaies sendeth hys prophetes.

Now lyke as in the tyme of Dauid ther was a great nombre of lerned men/ Euen so testifieth the seconde boke of the Cronicles in the. xvij. Chap. that in the tyme of Josaphat ther where many lerned Lewtes and Prophetes. Heliseus was in the tyme of kyng Jehu and zacharias the sonne of Joiada was vnder Joas/ vnder whom also he was stoned. Neuertheles we haue no bokes written and set forth by these. Onely we haue the prophecye of Abdias/ whiche wrote his prophecye vnder Achab.

per Achab. Afterwarde vnder Olia Joth̄
Achas and Ezechias kynges of Juda/
lyued the moost parte of thē/whose bokes
are abrode. For vnder these preached and
wrote Jonas, Oseas, Isaias, Joel, Nahū/
Amos and Micheas. Afterward vnder
kynge Manasses/wrote Abacuk. Vnder
the holy kyng Josias/wrote Sophonias/
Baruch and Hieremye: in whose dayes
Israel had suche misfortune/ that Hie-
rusalem with the temple was destroyed:
and the people that remayned ouer and
perished not/were caried awaye captyue
in to Babylon. In the same captiuite dyd
Ezechiel and Daniel wryte their prophe-
cies. And after the captiuite whan Israel
was delyuered agayne/ and came home
to Hierusalem/ then preached and wrote
Eldras/Haggeus zacharias/ Malachias
and Nehemias. Beside these prophetes
no doute there were other moo/ of whom
no mencion is made. But these are the
chefe/ by whome it pleased God to open
vnto vs/all that appertayneth to oure sal-
uacion. And though we had also the wry-
tynges of the other/ yet shulde we reade
no other thynge in them/ then we fynde
in oure owne prophetes/ for as moche as
these whome we haue/ agree so together
all in one.

The pro-
phetes
preached
the olde
faith.

Now whether they be our owen prophe
tes/ whose wrytinges we haue/ or the other
whose wrytinges we haue not/ Yet haue
they all preached the same of the doctrine
and knowleged the faith/ that we spake of
afore

afore/& wrote in one summe/which sayth Adam/Noe/Abraham/ Moses and Dauid had: And this dyd they the more euidētly/ because they applyed thē selues to opē the lawe/and to dryue awaye the misvnderstandynge/ which was ryfen by amonge e in the people: therfore poynte they euery where from the letter vnto the spyrite/frō the outwarde sacrifice vnto Christ Jesus/ from all ydolatrye vnto the onely God/ which sauyth vs thorow hys mercy onely in the blessed sede/& thorow none of oure deserunges. This dyd Paul se/& therfore sayde he/Rom .iij. † Thorow the workes of the law shall no man be iustified in the sight of God. For thorow the law cōmeth the knowlege of synne. But now is the righteousnes of God declared without the lawe/for as moche as it is alowed by the testimony of the lawe & the prophetes. The righteousnes of God cōmeth by the faith of Jesus Christ/vnto all/& vpon all thē that beleue.* So sayeth Peter also in the .iij. of the Actes: † All the prophetes frō Samuel/& thence forth/as many as haue spoken/haue tolde of these dayes. And in the .x. chapter: To this Jesus Christe geue all the prophetes witnes/that whosoeuer beleueth in hym/shall thorowe hys name receaue forgeuenesse of synnes.*

The lawe & the prophetes alowe the righteousnes of god that commeth by fayth.

Who so now is lerned in the writynges of the prophetes/knoweth well/ that there is nothyng red concerning the Lord in the new Testament whiche the prophetes haue not prophecyed of afore. He that

is then any thynge instructe in the prophetes / hath no doute considred thys in the new testamēt / that the Apostles proue all their doctryne of the Lord Jesu / out of the lawe and the prophetes : Yee that the Lord hym selfe confirmeth hys owne doynges with the scriptures of the prophetes / and that the Euangelistes throwout the holy gospell / set vnto the doctryne and miracles of christ / these wordes: † And this was done / that it might be fulfilled / which was spoken by the prophetes. * Neuerthelesse / for their sakes that are not yet instructe / I will now declare the principall articles of oure Lord Jesu Christe / out of the holy prophetes.

The godhead and manhode of Christ.

As touchinge the true godheade & mānhode of oure Lorde Jesu Christ / and that he shulde be borne at Bethlee in the lande of Jewrye / of a pure virgyn and mayde out of the kynred of Dauid / the prophetes testifye after thys maner. Esaye in the. vij chapter saieth: † Beholde / a vyrgin shall conceaue and beare a sonne / and shall call hys name Emanuel that is to saye: God with vs. * Micheas saieth in the. v. chapter † Though thou Bethleem Ephrata art to small to be reckened amonge the principall cities of Juda / yet oute of the shall there come one vnto me whiche shalbe ruler in Israel whose forth goynge is from euerlastynge. * In the ix. chapter of Esay it is written: † Vnto vs is a chylde borne / and to vs is geuen a sonne / vpon whose shulders the kyngdome shall lye / and

and he shalbe called after his owne name euen the wonderfull counsail geuer / the mightie one of Israel / the eternall father / the prynce of peace / hys kyngdome shall increase / and of hys peace there shalbe no ende / and he shall raigne vpon the seate of Dauid hys father. * In the .xxiij. of hie remy it is written thus: † Beholde / the tyme commeth / (sayeth the Lorde) that I will rayse vp the righteous blossome of Dauid: he shalbe kynge and raygne / and prosper: iudgemente and righteousnelle shall he execute vpon earth. In hys tyme shall Juda be saued / & Israel shall dwell without feare: and thys is the name wher with he shalbe named / euen God oure righteousnes. *

The righteous blossome,

Concernynge the commynge of John the baptist / whiche was the fore runner of oure Lorde Christ / and prepared the people for hym / hath Malachy written in the thirde chapter after thys maner: † Behold I will send my messaunger / whiche shall prepare the waye before me: & the Lorde whome ye longe for / shall shortly come to hys temple / and the messaunger of the couenaunt whome ye wolde haue. Beholde / he commeth sayeth the Lord zebaoth. And afterward: Beholde / I will sende Helias the Prophete afore the commynge of the greate and fearfull daye of the Lorde.

John baptiste,

Of Christes preachynge / of the grace of God / of the forgeuyng of synnes / of the

is

wonders also and tokens of the Lorde/ speaketh Esay in the .lxj. Chapter after

The office of Christ.

thys maner: ¶ The spirite of the Lord God is upon me/ and therfore hath the Lorde anoynted me/ to preach the Gospell to the mekc herted hath he sent me/ to heale the broken herted/ to preache deliuerannce to the captyue/ to open the prison to such as are in bondes/ to proclame the yeare of Gods gracious wyll/ and to bringe consolacion to all them that are in heuynes. In the .xxxiij. chapter of Ezechiel it

Christe is called Dauid.

is written thus: Ouer my shepe wyll I rayse vp one onely shepherde/ which shall fede the/ cuē Dauid my seruaunte/ whych shall fede them/ and he shalbe theyr shepherde. I the Lorde also wyll be theyr God and Dauid shalbe theyr Prince/ euē I the Lorde haue spoken it. In the .xxxv. Cha. of Esaye it is written thus: Saye vnto them that are of a feble hert. Be stronge & feare not/ beholde/ oure God cōmeth to

The miracles of Christ.

take vengeaūce/ & to reward: God cōmeth himselfe/ & wyll delyuer you. Then shall the eyes of the blynde be opened. &c. Then shall the lame man leape as an hert and the tonge of the domme shall geue prayse.*

Of the kyndome of Christ/ in the which he him selfe alone is kynge/ all the world beyng subiecte vnto him/ declarynge his dompnion and royall maiestye/ writeth Esaye thus in the seconde chapter. ¶ And it shall come to pas in the last tyme/ that the hyll of the house of the Lorde shall be

exalted

exalted vpon the hygth of mountaynes
aboue all lytle hylles / & all nacions shall
come together vnto hym the people shall
go to hym / and saye: Come let vs go vp to
the mount of the Lorde / euen to the house
of the God of Jacob / that he maye shew
vs hys waye / and we will walke in hys
pathes. For the lawe shall come forth frō
Sion / and the worde of God from Hie-
rusalē.* In the.vij. of Daniel it is writtē
thus: †I sawe a vision in the nyght / and
beholde there came one in the cloudes of
heauen like the sonne of man / which came
to the olde aged / and they brought hym
before hys presence. And he gaue hym
power / glorie / and the kyngdome / and all
people / nacions and tonges must serue
him: his power is an euerlastyng power /
which shall not be taken from him / & his
kyngdome shall not perishe. Esaye saieth
in the.lxij. chapter: And the Heythen shall
se thy righteousnesse / & all kynges thine
honoure / and he shall call the by a newe
name (O Sion) and the mouth of God
shall geue the the name. And thou shalt
be a crowne of glorye in the hand of the
Lorde / and a royall crowne of thi kyng-
dome in the hand of thy God.* And soone
after it folowth: † Make ready /
make ready the waye / gather vp the
stones out of the strete / and hang out the
banner vnto the people: beholde the Lord
hath caused it to be proclaimed vnto the
ende of the worlde. Tell the daughter
Sion: beholde thy sauioure commeth to /

The kyng dome of Christ.

his treasure and his reward bringeth he with him/ & his deds go before him. And they that are redemed of the Lord shalbe called the holy people. zachary sayeth in the.ix. chap. Reioyce O daughter Sion/ be glad O daughter Hierusalem: beholde/ thy king cōmeth vnto the/ euen the righteous and sauoure[illegible]meke and symple is he he rydeth vpon an asse/ & vpon a yong colt of the[illegible]asse. He shal preach peace vnto the heathen, his kyngdome also shall reach from the one see to the other/ & from the ryuer vnto the vttermost parte of the erthe.*

The death of Christ. Of the death and passion of Christ speaketh Daniel in the.ix. chapter after this maner. ¶ And after two and sixtye weekes shall Christ be slayn & put to death and yet shall they haue no true testimonye that he is giltye of death. *Esaye in the.l. chapter sayeth thus: ¶ The Lorde God opened myne eare/ and I refused it not/ neither went I backwarde: I gaue my body to the smiters and my cheekes to the nippers and my face haue I not turned from their shamefull intreatinge & spittynge vpon me. The Lorde God also shall help me therfore shall I not be confounded.* And therfore haue I hardened my face like a flynt stone/ and am sure/ that I shall not be confounded.* In the liij. chapter there is writtē of Christ after this maner: ¶ He shall haue neither bewtye nor fayrnesse we shall loke vpon him/ but we shall haue no delyte vnto hym.

He is

He is despyced and contemned of men / a man of trouble / and one that hath had experience of infirmite. He is so despyced / that we shall hyde our faces from him / & haue him in no estimacion. And yet hath he borne oure infyrmytees / and bore oure sorowes. We also thought that he shulde be wounded / smytten & punished of God. But he was wounded for our synnes and slayne for oure vnrighteousnesse sake. And the punishmēt wherby we haue peace / is layed vpon him / and thorow his woundes are we made whole. All we haue gone astraye lyke shepe / euery one of vs hath had respecte vnto his owne waye and the Lorde hath layed all our synnes vpon him. Violence and wrong was done vnto hym / he hath bene cruell intreated & yet opened he not his mouth. He shall be led as a beest to be slayne / & as a shepe domme before the shearers / so shall he not open his mouth &c. * The whole chapter declareth all the cause of Christ so clearly / that holy Hieronime sayd not in vayne: Esaye is not onely a Prophet / but also an Euangelist. Zacharye declareth the preisthode & sacrifice of Christ and testifieth / that with the same onely oblacion he hath ordeyned grace for all synnes and therfore seyd / that is to saye / all ages shall haue respecte vnto him / and shall seke peace & rest of theyr conscience in him / and shall fynde it. / Heare nowe O Josue thou hye preist / thou and thy companyons / that syt before the / for yonge pe

The faces of Christ.

saith.y. are full of examples † For to I will bring my seruaunte the Bosshome. For beholde the stone which I haue layed before Iosue vpon I vppinge. To the same onely stone shall vi. eyes look. Beholde I will digge it vp and ex tolerate / saith the Lorde of hoastes and the synne of the erth will I take away in one daye. And in that daye shall euery man call his neyghboure vnder the vine and fygge tree. *

The buryall & resurrection of Christ. The burryall and resurrection of oure Lord Jesu Christ hath the prophet Jonas figured very excellently. For thus saieth oure Lorde Christ hym selfe: † Lyke as Jonas was three dayes and three nyghtes in the whalles belye / so shall the sonne of man be three dayes and three nyghtes in the hert of the erthe. *

The ascension. Of the ascension of Jesu Christ and sendynge of the holy goost / hath Joel also written in the. ii. chapter / and it is alleaged of S. Peter Act. ii. Of the callynge & gatheryng together the Gentyles / and of euery thynge pertaynynge to the holy churche doth Esay write in the xlix. chap. and so forth to the ende of his prophecye.

The doctryne of the Gentyles. Thus had thou that the prophetes also in their tyme dyd preach Jesus Christe / & prepared not the people to truste vnto the workes of the law / their own deseruing but vnto christ of whome they prophecied & vnto thinges that folowed after. Therfore dyd Peter speake right. i. Pet. i. sayenge / † ye shall receaue the ende of your fayth / even the saluacion of your soules. After

whiche

Which saluacion haue the prophetes enquyred and searched / which prophecyed of the grace that shulde come vnto you / searchinge what or what tyme the spirite of Christ (which was in them) shuld signifie / which spirite testified before / the passions that shuld happen vnto Christ / and the glory that shulde folowe after. Vnto the which prophetes it was also declared that not vnto them selues onely but vnto vs they shuld minister the thynges which are now shewed vnto you by them that haue preached vnto you the gospel thorowe the holy goost / that was sente vnto them from heauen. &c. ¶ In the which testimony the holy Apostle Peter had a speciall respecte to the prophesye of Daniel: whiche dyd not onely recorde the passions & glory of Christ but also pointed to the tyme in the which Christ shuld come. For lyke as God in the greatest parels daungers and alterations hath alwaye renewed & more clearly expressed his promises concerninge the blessed sede: as in the tyme of Noe / whan the worlde was destroyed: in the tyme of Abraham whan God wolde prepare hym selfe a new people: in the tyme of Moses whan God reteined his people and carried them out of Egipte to bringe them in to the lande of Canaan: in the tyme of Dauid / whan all thynges stode so euill and it must nedes be auoyded / lest any man shulde thynke Dauid were the blessed sede: Before the captiuite of Babylon also, and in the tyme of the prophetes /

The prophetes soughte saluacion in Christ.

which (as it is sayde afore) preached and
wrote/that no man shulde doute in gods
promises as who saye they were geuen vp
and cast awaye/ though the temple were
broken/ the cyte brent/ & though the peo-
ple/ of whome Christ shuld be borne/ were
led awaye in to captiuite. Euen so nowe
also in the captiuite/ when the faithfull
might all moost haue thought/ that the pro-
mes of God concernynge Messia/ were
cleane gone/ Euen than dyd God shewe
hys seruaunt Daniel a more cleare vision
of Christ/ after thys maner: † The people
shalbe let go agayne out of captiuite/ and
shall come home to Hierusalē/ buylde the
temple and cyte agayne/ but with a sore
time. And after that the cyte is buylded/
vnto the time of Christe/ shall be .69. we-
kes/* that is 483. and .x. yeares. And euen
so was it from the .xx. yeare of Darius/
(or Assuerus or Artaxerces) in the whiche
the cyte was buylded (Nehemie .ij.) vntyl
the .xv. yeare of the empire of Augustus/
vnder whome Christ was borne, Luce .ij.
The aungel also gaue Daniel farther in-
formation of Christ/ how that hys owne
people shulde clare hym & finde no fault
in hym/ and howe that the sacrifice (with
the ceremonies) shuld cease. † And a straūge
people (saieth he) shall come from farre/ &
make the temple (with the citie) all horri-
ble abhominacion/ yee they shall destroye
& breake downe altogether. * All whiche
thinges were afterward fulfylled in the
last wokes/ that is/ within .70. yeares af-
ter/ or about. For within .30. yeares dyd the

A prophe-
cye touch-
ynge Da-
niel.

Lorde

Lorde growe to reach & to suffre. For whā he was .30. yeare olde, Jhon baptised him. Afterward within .3. yeares was he put to death & so within 40. yeares folowed the destruction of Hierusalem by Tytus and Vespasian. All the tyme now & yeares frō the captiuite of Babilon to Christes birth are .626. yeares. For the captiuite of Babylon endured .70. yeares. In the firste yeare of Cirus were they delyuered, in the secōd yeare beganne they to buylde the temple, and buylded .46. yeares, euen vntyll the .6 yeare of Darius. In the .32. yeare of Dariuswas the citie fynished: whiche maketh 143. yeare: Adde now hereto the .483. yeares out of Daniel, & thou hast the fore said summe euen .626. yeares. The nombre of the yeares.

In the sayd yeares had oure holy fayth fore conflictes, and the sede of the serpent prealled fore vpon the sede of God, as the Babilonians at Babilon, and the Persians, whan the people of God was come home agayne. Neuertheles the trueth had euer the victory, & was the more clearly testified by Daniel, Haggeus, zachary, Esdras, Nehemias, & Malachy. Afterwarde were they specially oppressed by the vngodly kyng Antiochus in the tyme of the Machabees: Wherin as the tymes were euer the longer the more full of parels & aduersite vntyll Iulius Gaius Pompeius & Crassus captaynes of Rome cōquered the lād, & the true olde religion was vtterly gone, in so moch that out of the olde serpēt there arose in Israel all maner of sectes and Sy monye, whome oure Lorde Jesus Christ Antiochus

with his commyng in the world reiected and called them the serpentes generation / as the holy Euangelistes testifye.

God had euer some vertuous men.

Notwithstanding in the myddes of such mischefe in Israell there were also godly vertuous people / which sought God and his anoynted / though the errour was greate / Among whom no doute was specially the Preest zacharias the father of Iohan Baptist Elizabeth his wyfe / and godly Symeon. Whan zacharias had knowlege of the Lordes commynge he

zachary.

songe with a ioyful hert: ✝Praysed be the Lorde God of Israell for he hath visited and delyuered his people / and set vp the horne of saluacion in the house of Dauid his seruaunt / accordynge as he had promised afore by the mouth of holy prophetes &c. ✝For his wordes are red. Luc. j. Symeon when he sawe the childe Iesus in the temple / and had taken him in hys

Symeon.

armes he sayde: ✝Now Lord let me depart in peace according to thy worde. For myne eyes haue sene thy sauoure / whom thou hast prepared before the face of all people / that he myght be a lyghte to geue lyght vnto the Gentyles / and the glorye of thy people Israel. Luc. j. ij / thus the herres of all ryghteous in the olde Testament from Adam vnto Christ / euen .3974. yeares haue stande onely vpon Christ / in him was their comforte / vpon him they trusted it was he whom they longed for / and in Christ Iesu were they saued. Therefore holy oure Christen faythe endured

seng

sens the begynnynge of the worlde / and is / and continueth styll the onely true / olde / vndoubted & fast grounded faith.

¶ Of the tyme of the grace of Christ / and how that he him selfe testifieth / that the saluacion of all the worlde standeth onely in him.

HIther to haue I set forth the tyme of the promyses / in the whiche God / throwe the promyses of oure Lorde Iesus Christ comforted / cleused and preserued all hys seruauntes and deare frendes. There haue we lerned & sene / that the Christen faith / which hath endured sens the begynning of the worlde / is the olde / vndoubted / right and true faith / which all holy Patriarches had / & in the which they serued God / and pleased him / as Adam / Seth / Enoch and Noe: Item Abraham Isaac & Iacob: Likewise the excellent & highlye endewed prophete per the father & foregoer of all prophetes / euen great Moses his brother Aaró the holy Priest Eleazar / and Phinees: The excellent dukes also & Iudges / Iosue / Gedeon and other moo: Euen so likewise the kynges / Dauid / Ezechias / Iosaphat & Iosias: The dearly beloued of God and excellent prophetes / Samuel / Helias Isaias Daniel: Zacharias / and all the other. This holy fayth also had all ryghteous and such as were

of godly vnderstoundinge in all the congregations of Israel fro the begynning: In this were saued all they that fro the beginning were preserued & ordeyned to saluacio: wherfore what soeuer they can alledge agaynst this faith whether it be cō cerning holyne olde age, multitudes lerned men, generall counseyls cōuocatione of peritaunces fathers aages, statutes to kens and wonders. It is all nothinge worth, and is not to be reputed in comparison of oure holy faith, as euery one that hath vnderstonding maye se in this treatise afore. And though my purpose be now fynished, euen declared out of the scripture, that the Christen faith hath endured fro the begynning of the worlde. Yet wyl I adde a shorte instructiō concerninge the tyme of grace & performinge of all promises, and I wyll declare, that God now also thorow the appearinge of his sonne wolde bringe in to the worlde and set forth none other religion, none other faith, nether anye other saluacion, then euen the same which was dyuised to the olde fathers: Sauynge that now all thinges are more euydent, more clerly practised accomplished fulfilled and performed: for the whych cause also all figures sacrifices & ceremonies do ceasse. For in Christ is all perfection. Yet shall we not therfore cast awaye the olde Testament, as some ignoraunt vnlerned & foolysh people do, but haue it in greater reputacion, for asmuch as we know now thorowe

All gods electe were saued by Christ

The olde Testamēt is not to be refused.

thorowe Christ/what euery thinge signifieth/& wherfore euery thinge was thus & thus ordeyned/vsed/& spoke:Now shall euery man first haue a courage to reade the lawe and the prophetes what he setteth wher vpon euery thinge goeth. And thus also at the beginninge do the holy apostles preach Christ vnto the Iewes out of the lawe and the prophetes/as it is oft tymes mencioned in the actes of the Apostles. And our Lord him selfe when he met with the two disciples towarde Emaus/ Luce. 24.
& preached vnto the/that their hertes brent within them he begane at Moses & wente thorow all the prophetes and opened vnto the the old scriptures/& shewed them that so it behoued Christ to suffre/ and to entre in to his glorye. This is the cause also that the scriptures of the new Testament hange all togither and referre them selues to the scriptures of the olde Testament/so that these can not be right vnderstode without the other nomore the the glose without the text. The text is the lawe and the prophetes the exposicio are the Euangelistes & Apostles. Now will we se/what the worke of grace of the new Testament is. The new testament declareth the olde.

In the.xlii. yeare of the empyre of Augustus after the beginninge of the worlde 3974. yeares was Iesus christ the blessed & promised sede/borne of the vndefyled virgin and mayde Mary at Bethleem in the lande of Iewrye. And though he as a boye was wrapped in clothes/and layed

sayed in the ryth ye aungell of the Lord in grete clearn se vnto the shepherds and sayeth: Feare not behold I bryng you tydynges of great ioy/ which shall happen vnto all people. For vnto you is borne this day in the cytye of Dauid*

Tydynges of Chri. Ben birth

the ioyfull tydynges and tydynges of the comynge of our Lord Jesus Christ must the aungell bryng and saye to the intent that it might be the more accepte of all the worlde. All the holy men from the begynnynge of the worlde dyd hytherto longe sore after the promysed sede. Therfore sayeth the aungell now that he bringeth them tydynges of great ioye no doubte to them that were gone/dede * past to them also that now lyued * to them that were to come afterward. The ioye is this that Jesus Christ the sauiour is borne/ che the promised sede whiche shulde saue all the world from the power of the deuell/ clese them from synne and delyuer them from damnacion. Therfore sayeth the aungell moreouer: † Which shal happen vnto all people.* For vnto Abraham it was sayd: † In thy sede shall all nacions of the erth be blessed.* The same (sayeth the angell) is borne in the cite of Dauid/ euen out of Dauids kynred out of the whiche the prophetes testified that he shulde be borne/ whiche prophetes also for the same cause called hym Dauid and the blossome of Dauid. And this is now the grace of God/ that where as we poore synners beloged vnto

The grace of God

vnto death/and were in the deuels bodes he sent his sonne to sowle and delyuer vs out of captiuite. This is the new Testament. For Hieremy also testifieth herof/ and sayeth: ¶ This is the Testament that I will make/I will be their God/& they shall be my people. I will be merciefull to their vnrighteousnes and synnes/& will thynke vpon them nomore. Here ende. * This full and perfecte Euangelle is not therfore called the newe Testamente/ as though there had bene no remission of synnes among the olde fathers/but because the promises made longe afore vnto the fathers is now confirmed and renewed: & the old figures that represented the same are abrogate. Thus the Lord Jesus alone is set forthe for the onely saluacion of all the worlde/ for the not only we/ but all they which afore or after his appearaūce or incarnacō beleued on him were saued. And at the birth of Christ there cometh to the foresayde angell the whole heauenly hoost which prayse God & sayde: Glory and prayse be vnto God in the height/& peace vpon earth to men a good will. * And by this they teach vs what the dewtye/thankfulnesse and knowlege of men is or ought to be in this behalfe that god hath done so great good for mā: Namely/ howe that they ought here to prayse God/ to haue a sure trust in him/ and to be frendly and louyng one to another. And the fulfilling of the lawe is done frō a pure hert/ out of a good conscience/ and of an vn-

Christ the onely saluacion of all the worlde.

Luce. 2.

The dewty of vs.

dissembled

dissembled or hipocrysed faith. 1. Timoth. 4

In the fifteenth yeare of the Empyre of
Iho bap tist. Tiberius from the begynnynge of the worlde. 4004. yeares came the worde of the Lorde to Iho the sonne of the preste zacharye in the wylderuesse and he went and preached vnto the people of Israell/ emendement of lyfe and forgeuenesse of synnes in Iesu Christ. To whome he came reconde that he was the fulfyllyng of the lawe and the prophetes/ very God & man that only and euerlyuyng sauyour: which with the sacrifice of his own body shuld clense the worlde from synne/ yee he poynted vnto hym with hys fynger/ & sayde:
Ioh. 1 Beholde/ this is the lambe of God/ that taketh awaye the synne of the worlde:* Yee so perfectly and wholy hanged he all saluacion only on Christ Iesus/ that he sayeth plainely: Out of his fulnesse haue
Iohan. 3. all we receaued grace. 1. Ioh. 1. Item who so beleueth in the sonne of God hath euer lastynge lyfe: who so beleueth not in the sonne shall not se lyfe/ but the wrathe of
Matth. 11. God abydeth vpon hym.* Therfore dyd he also sende all hys disciples from hym/ and cõmaunded them to clene vnto Christ He maketh no mencion at all of any ceremonyes figures nor oblacions/ as necessary pertes to saluacion/ but preacheth Christ purely and clearly. This is manifest/ Iohan. 1. and. 3. Matth. 3. and Luc. 3.

Matth. 3. The Lorde hym selfe also came vnto Iho/ & was baptised. And whan he had receaued baptyme/ the heauen opened/ &

the

the holy goost appeared in the fourme of a doue/ and there was a voyce heard from heauen/ sayenge: † Thys is my beloued sonne in whome I am pacified: * to the intent that all the worlde shuld haue witnesse of Christ the true sauioure/ not onely now by the aungels * by Jhon the holiest man of all/ but also frome heauen and of God hym self. And that we mighte be the bolder to committe our selues wholy vnto hym. Whā he had receaued the testymony he went in to the wildernesse: And lyke as our vtterest beganne in paradyse by tēptacion/ Euen so at the tentaciō in the wilderneste beganne the Lorde our healthe: * lyke as the father of vs all dyd eate the forbydden meate/ So dyd the Lorde not eate the meate that he might haue eaten/ but fasted fortye dayes * fourtie nightes. Afterward came he amonge the people/ * beganne to preach saluacion/ sayenge:

† The tyme is fulfylled/ * the kyngdome of God is at hande repēt/ and beleue the gospell. * Herewith hath he healed all sores dryue out deuels * raysed vp the deed testifienge so by his actes/ that he is lorde of all thinges/ and the true sauioure: And of them whome he healeth/ asketh he nothing: he commaundeth thē not to buylde him a temple/ nether to geue hym blocke or stocke: he requyreth no bodely thing/ but onely stedfast faith and confidence. And to them whom he hath healed/ he sayeth: go thy waye/ and synne nomoze/ take heede/ that a worse thynge happen not vnto the.

Matth. 4.

And

The substaunce of true religion

And herevpō shall doth he reserue / in whos thynge the substaunce of true religion stādeth / in a right true faythe and in an innocent lyfe that in all oure conuersacō we be preserued frō all filthynes: Yee the curate shall warne all them that for gods seruice / vnto the ende they purge prayers / & the electione to serue & lyke almes geuynge. He shall also reporte vnto tradicions diuersities of sectes leg garmentes / outwarde apparaunce their clensyng ner all their vppocrisie he goeth in to the temple / ouerthroweth / casteth downe vpwarth out euery thynge that is to be solde in the temple: he dryueth the byers and sellers out of the temple with a whippe. For the temple was ordeyned for generall prayer thankesgeuing and preachynge and not for the purge and chaungynge / or other fylthy thynges. These

The specialle poynctes of the doctryne.

thre poynctes shall he teache vs diligently to obserue: First that we of true remission of synnes / true righteousnes & euerlastinge lyfe onely thorowe hym & by his passion and death / and els by none other meane. For he is the onely mediatoure / preest intercessoure / comforter the onely righteousnesse / satisfaccion / ransome / sanctifyeng the onely perpetual sacrifice the fuctyne of grace and saluacion. Specialle testimonies hereof shall thou Iohan. iij. Actuu. iiij. and xiij. Secondly that we can not serue and please God with exterior sacrifices or any outward seruice / but with fruite workes of pure loue & mercy

And

And thirdly/ that all the children of God are bounde to kepe them selues from the workes of darcknesse/ and to applye the to lyue in righteousnes and in the light. And herin also is comprehended all godlynes/ that is/ all right good Christen workes.

So whan he had taught all righteousnes/ and discloysed and ouerthrowen all ypocrisye in religion/ he offred vp hym selfe vpon the crosse for the remissyon of all oure synnes. For wyllingly & patiētly put he him selfe in to the handes of hys ennemyes and of his betrayer/ suffred him selfe to be taken/ to be bounde/ to be led from one iudge to another/ to be laughed to scorne/ cried out vpon/ to be spytted on/ and at the last to be adiudged vnto death/ to be scourged/ & to be crowned with a croton of thorne. He him selfe bare hys owne crosse to the place of execution/ where he was crucified/ & hanged vp betwene the murthurers. Then lyued he in greate payne from the sixte houre vntyll the nynth. At the last he cried: †It is fynished/ father/ in to thy hādes cōmēde I my spyrete: *thus offred he him selfe for oure synnes/ & dyed/ that we myghte lyue. But soone after folowed the thinges wherby the frute of Christes passyon myght be perceaued. For the vayle/ which in the temple separated the holy from the moost holy/ dyd rent from the toppe tyll the botome: wherby Christ testified/ that now with his death all ceremonies & figu-

The passyent sufferynge of Christ.

The frute of Christes death

ratyne thinges were at an ende / and no more of value: that the ware to eternall saluacion was opened: that all thinges significatyue in the tabernacle / in sacrifices rytes and obseruaunces / were now fulfilled and abrogate: that now the bare & onely crosse of our Lord Jesus Christ / is al together vnto the faythfull: that the hele of the virgins sede is well troden vpon / & his flesh well rent and slayne: but that yet also in the meane season he hath troden the serpent vpon the head. Therfore dyd the deed also aryse / and appeared vnto certayne at Hierusalem. For the death of Christ is oure life. The erth quaked, the stones brast asunder. For the precious death of the sonne of God / hath altered the whole worlde, and many hard stoupe hertes are moued to repentaunce faith & good workes. But what the syde of the deed body of Christ was opened with the speare, and the rocke (as zacharye saieth) was dygged vp / there ranne out water and bloude, declarynge manifestly therby / that vnto vs, out of the death of Christ, followeth like and purifyenge. For water cleseth / in the bloud is the lyfe of man. And with the bloude of Christ is all bloude staunched / & now is Christes bloude onely auayable / beynge sprenkled thorowe faythin oure hertes. This oblacion and passion of Christ (the rawnsome for the synne of the whole worlde) was done in the .xviij. yeare of the Empyre of Tiberius / reckenynge

Water & bloude.

from

from the begynnyng of the worlde. 4007. yeares/the. xxv. daye of Marche.

So the whole body of Jesu was taken dowme from the crosse / and honourably buryed / & on the thirde daye after he rose vp agayne: so that his soule came agayne to the body / & his very flesh was rayled vp from death / how be it now nomore mortall and passyble / but glorified. For he is the first in the resurrection of the deed. For lyke as by one mā came deathe / so by one man must come the resurrection of the deed. And lyke as in Adam we all dyed in body and soule / so shall we be all togethers restored agayne to lyfe in Christ Jesu. This hope vnto lyfe / woulde the Lorde prynte substancially in vs with the resurrection. And therfore after his resurrection / he contynued foure dayes wyth his disciples / that he might well instructe them of his resurrection / and that they shuld haue no doubte therin. So whan he had shewed and declared vnto them his very resurrection dyuerse wayes / & had perfourmed all that the father commaunded him to fynishe / he ascended vp vnto heaue with body & soule fro mount Oliuete in the sight of his disciples / and is set at the right hand of God / there to remayne corporally vntyll the last daye / in the which he shall come agayn bodely / to iudge the quycke & deed: And all such as haue walked in faith / shall he take to him with body & soule in to heauen / lyke as he him selfe is receaued in to heauen:

The hartycle of Christ.

And shall with body and soule condemne all them / that haue walked in the wayes of the olde serpent / and haue not conuerted from vnrighteousnesse to the righteousnesse in Christ. And thus shall saluacion be perfectly fynished / and gods chyldren shall lyue eternally with God / thorow Jesus Christ. To whome be prayse for euer. Amen.

That also the elected Apostles preached thys olde fayth / and declared / that all saluacion is onely in Christ.

THus thorow Christ Jesus is all fulfilled / that the propheres prophecied of hym afore / thus is he become the saluacion of all faithfull beleuers / euen the lambe of God / whiche hath bene sacrificed sens the beginning of the worlde that is / this is he / whose power and delyueraunce hath clensed all them / that euer put their trust in God thorow the blessed sede. Herein now is the righte true saluacion / this is the summe of the right & perfecte religion. Who so peruerteth thys / from him shall God turne him selfe: who so addeth oughte vnto this / to hym shall God adde his wrothfull hand: who so taketh ther frō / his lyfe shall God minishe. But blessed are they / which walke in this simplicite & clennesse / & continue so vnto the

The power of Christ saueth all.

the ende/euē they that heare gods worde/ & do therafter/whose onely hope is Jesus Christ. This onely true & euer durynge saluacion wolde he to be shewed & declared to all nacions/which came to saue all nacions: but he wold it shulde be declared by the preachynge of the holy gospell/and shorow the ministracion of the holy sacramentes: And therfore by his lyfe tyme he ordeyned those Apostles/whome he receaued to be witnesses of all hys doctryne & miracles/enfourmyng them diligently/& helde nothyng backe from them. For he sayeth vnto them: † Ye are my frendes / yf ye do all that I commaunde you / I will hence forth call you nomore seruauntes / for a seruaunt woteth not what hys Lord doth But I haue called you my frendes for all that I haue heard of my father/haue I opened vnto you. Joh. xv.* But for almoche as they yet lacked vnderstondinge & were forgetfull & had euer straunge ymaginacions of the kyngdome of Christ/therfore whan he now ascended vnto heauen / he charged them not to departe from Hierusalem/ but to wayte for the holy goost: whome he also gaue vnto them vpon the fiftieth daye after his resurrection/that is/vpon the tenth daye after his ascensiō euen the fiftenthe daye of Maye: by the which holy goost they beynge illuminate spake with all maner of langages / and were myndfull of all that the Lorde had commaunded them afore. For the holy goost dyd not endew them with a newe

christ hath nothinge backe frō hys apostles.

The holy goost bringhte no new doc-

doctrine/but it that the Lord had taught them out of the lawe and the prophetes/ the same dyd he bringe to their remembraunce/& illuciate all thinges/& printed them more clearly in their hertes. For so sayeth the Lorde in the gospell† The
Joh.14. conforter euen the holy goost/ whom the father wyll sende in my name/ he shall teache you all thinges/& bringe all thynges to youre remembraunce that I haue sayde vnto you. * Therfore so longe as the Lorde was with them/and tolde them all the matter of hys passion/ they were sorye/& coulde not beare awaye all that he sayd vnto them. But after that he was taken by frome the erth in to heauen/ he sent the holy goost/euen him/ whome the prophetes also had before/& that led them in to all Christen verytie.

So whan they were endewed with the holy goost/ they beganne (accordinge to the Lordes commaundement) to preach in all the world/the foresayde matter of salnation purchased and optayned onely by Christ/& gotten by true faith. For he had
Mar.16. sayde:† Go your waye in to all the world and preach the gospell vnto all creatures: Who so beleueth and is baptised/ shalbe saued.&c. * And therwith comprehendeth he both the poynctes whiche the Apostles vsed and practised/ euen the preachyng of the faith in Jesus Christ/and of the ministracion of the sacramentes. And how the Apostles doctrine was/it is manifest out of the Actes of the Apostles: But shortly

and

preached saluacion onely in Christ
and in a summe / they preached amende-
ment of lyfe / and remission of synnes thro
row Jesus Christ: That is to saye / howe
that the whole generacion of man laye in
the dominion of the deuel / in the bondes
of synne / cursed / and dāned: but God had
mercy on vs all / & sent his sonne in to this
worlde / to dye / and with hys death to re-
store vs vnto lyfe / and towash vs with his
bloude / that who so euer beleueth in hym /
shulde not perish / but haue eternall lyfe.
All this declared they out of the lawe and
the prophetes / & proued / that Jesus Christ
whome they preached / is the blessed sede
promised vnto the fathers. WHo so is de
syrous to haue a perfecte ensample of this
declaracion / he fyndeth two sermons of
the famous Apostles Peter and Paul / the
one in the Actes of the Apostles the seco̅de
chapter / the other in the .xiij. chap. There
doth the holy Apostle open the mistery of
our holy faith / very excellently / declaring
it from the tyme of Abraham vnto Dauid /
& from him vnto Jhon the baptist. There
vpon sheweth he / how Christ suffred / dyed
was buried / and rose agayne from death.
All this confirmeth he with the scriptures
of the prophetes. At the last he concludeth Act. 13.
the sermō after this maner: † Be it known
vnto you therfore ye men and brethren /
that thorowe Jesus is preached vnto you
forgeuenesse of synnes / and that by hym
all they that beleue / are iustified from all
thynges / from the which ye coulde not be
iustified by the lawe of Moses. * To thys

now also the sermon of Peter: Yee all the scriptures of the Apostles do finally accorde to the same effecte: Hereout also bringe they the doctrine of repentaunce & amendment of lyfe/the rebuking of synne consolacions/exhortacions/& drawyng to all maner of good workes / that folowe out of faith.

The speciall sacramentes / whiche the Lord dyd chefely institute / & commaunde the Apostles to practise in the churche/are holy baptyme and the blessed supper of
Math. 28. of oure Lorde Jesus Christ. Concernynge the first/he saieth thus: † To me is geuen all power in heauen and in erth: therfore go youre waye/and teach all people / and baptise them in the name of the father/of the sonne/& of the holy goost/& teach them to kepe all that I haue commaũded you.* The other dyd he institute at the last supper. For thus is it written in the holy gospell: † When they were eatynge/ he toke bred,& whan he had geuẽ thãkes/he brake it & gaue them/sayeng: Take/eate/this is my bodye/whiche shall be geuen for you: this do in the remẽbraũce of me. So toke he also the cuppe whã they had supte/and sayde: Drynke ye all out of this / This is my bloud of the new testamẽt/ whi h shal be shed for the remissiõ of sinnes.* With suche sacramẽtes thorow outward visible fourmes/for our infirmities sake pleased it the lord to shewe set before our eyes/his heuẽly & invisible grace: not that we shuld continue still hãgynge in the visible thing

The supper of the Lorde.

but

but that we ſhulde lyft vp our myndes/ & with a true beleue to holde faſt/to prynte ſure in oure myndes/ to worſhippe / and to enioye the thinges that faith ſheweth vs by the outward ſacramentes. With theſe outward ſacramẽtsalſo hath it pleaſed him to open /declare and ſhewe vnto vs his grace and louynge kyndneſſe: Namely/how that he geueth vnto vs him ſelfe & all his riches/cleanſeth vs/fedeth & nouſtureth oure ſoules wyth hys fleſh and bloude/that he is at one with vs/and we with him /ſo that we vſe and practiſe the ſacramentes with a true faith. For the outward enioyeng of the ſacramentes of it ſelfe alone/doth not reconcyle vs with God:but yf they be vſed with fayth/than (as S.Peter ſaieth.Act.xv.)thorow faith doth God purifye the hertes. With the ſacramentes pleaſed it hym /to leaue behynd him a remembraunce of his giftes and benefites /to the intent that we ſhuld neuer forget them /but praiſe and thanke him therfore:Moreouer with viſible ſacramentes was it his wyll to gather vs together / and to marke vs in hys churche and people/ & to put vs in remembraunce of oure dewtye/how we are one body together/and ought to applye our ſelues to all rightcouſneſſe: All which thinges are founde at length in the ſcriptures of the Apoſtles. The frute of the ſacramẽtes.

As for the Apoſtles/they myniſtred the ſacramentes diligently purely / & ſymply/and ſo (without anye addicion/diſtri-

buted them vnto the people of God. Touching baptyme / ther are many ensamples in the Actes of the Apostles. The supper of Jesus Christ had the Corinthians somwhat altered. And whan Paull pointed them agayne to the true ordinaunce and right vse / he taketh the symple wordes & institution of Jesu Christ without anye more addition / and layeth those before them / commaundeth them to folowe the same / and holdeth him ther with well content. 1. Corinth. xi. And thus dyd the holy Apostles gather together all Heythē and people / therwith the preachinge of the gospell and mynistracion of the sacramentes in the church / whose heade is Christ / in whom they are buylded and preserued.

The Apostles dyd not ouercharge the people with ceremonies

Moreouer they dyd not layed them sore with any ceremonies. For in the Actes of the Apostles the. ij. chap. where as a perfecte shappe of a right Christen congregacion is described / we haue first the sendinge of the Apostles / amonge whom Peter dyd first preach the gospell: that is to saye / repentaunce and forgeuenesse of synnes in Christ Jesu. Then baptised he the that were become the people of God. Afterward foloweth it / that they which were become Christen / continued in the doctryne of the Apostles / in prayer / in breakinge of the bred / & in the felashippe. Here are the right substantiall poyntes of the Christen church sufficiently expressed: the doctryne of amendment of lyfe & remission of synnes / baptyme / the con-

tynuyng

synuyng & increasynge in Christes doc-
trine / prayer / the holy supper of the
Lorde / and the felashippe / that is loue /
kyndnesse and workes of mercy.

Now where as Act.xv.it is ordeyned that the Heythen shulde eate no bloude ner strangled / it endured but for a tyme / & their meanynge was therby to auoyde the offendinge of the weake. Otherwise haue the Apostles euery where (specially Paul) very earnestly exhorted men / to contynue by the doctryne that was shewed & delyuered them / and to be at a poynte in the selues to auoyde such lernynge as was new and brought vp by men / because they leade men farre from the trueth / as we fynde Col.ij. Philip.iij.j. Timoth.iij. vj. & Titum.j. And thus is it manifest / that the Apostles taught all nacions no new ner straunge thinge / but euen the same that they had receaued of the Lorde.

The Apostles wolde not offende the weake.

¶ A conclusion / that this faith is the right true olde faith / which allway shall stonde sure.

This holy vndefyled faith which the Lorde planted and set vp in all nacions by the Apostles / immediatly after the Apostles departure / was sore attempted / by sondry vncleane persones / which brought vp false customes and misbeleues / & made perilous sectes. Besydes this also was it sore persecuted with the swerde of tyraunes. But in all

such

such daungers the truethy ouercame and had the victory. For though the cytezins of the deuels cytye (accordinge to the disposicio of theyr patriarke Cain/dyd murthur/ all though false prophetes brought vp euell counsaill / yet the cytye of God trumpheth / and the blonde of innocent Abell and his brethren/speaketh yet. But after that the persecucion was sommwhat ceassed/ and the persecuters ore and horribly punished for their blonde theddinge (the heretikes also beinge well brought downe by faithfull shepherdes / In the same rest also was ourc holy faith not a litle hurt. For rest put awaye feare/ brought vpe delicate voluptuousnes and fleshly sekynge of riches and dominyon: and so thorow couetousnes and ambicio/ there was poured great poyson in to the church wherby religion sore decayed.

the decay of christes religion.

For whyle the mynisters of the worde laboured more after riches/ then to performe their office and charge/ and to edifye the church / they were pleased with superstitiousnes in steade of true religio. Of this then folowed it further / that the singlenesse of faith was forgotten newe lawes made/ the olde rytes and customes ether peruerted/ or els vtterly ouerthrowē and abused: wherby men came farre frō the doctryne and Christen ceremonies/ from the waye of truth in to errour: soo lightly / & partly in to ceremonies of pdolatrye. Here of commeth it/ that we haue now the abhomination of the popes

What in ceremēte folowed.

power/

power/of pardons/of masses for the deed and quycke/of merites/power and intercession of sayntes in heauen/ of worshippinge their bones vpon erth/ of pdole/ vayne ornamentes/ pompe & pryde of the church/ of hyred syngynge and prayenge in the temple/and of the whole swarme of pdle religions. All whiche thynges with other moo like fondnesse/are nothing but new alteracions/peruertinges / and contrary to all olde ordinaunces/hauynge no grounde in gods worde and are cleane agaynst God: though many hardnecked people are yet in a furye and brawle for such thinges/and wyll make all the world beleue/that thys theyr foolishnes alteracion & peruertinge of Gods ordinaunce/ is the olde faith. And yet wote they or wyll not knowe/ that theyr babling hath very litle grounde/and that they (yf they consydred the matter as it is,are very naked and miserable.

And though this papisticall religiō hath endured/prenayled/& triumphed now certayne hundreth yeares,yet hath God allwaye sent his faithfull seruauntes / and had a litle holy flock of his owne/like as afore tyme in the dayes of the iudges /of the kinges of Juda and Israel, and in the captiuyte of Babilon/ though it was all moost at the worst afore & at the tyme of Christ. Like as it is also with vs / the yeer the second commynge of Christ / the worse is it in the world. Neuertheles as I sayde afore,God allwayes set forth hys

worde

The Popes Mathomet Reyne against Christ.

worde and doth yet. Contrary wyse/the pope with his multitude/ and Machomet with his as it semeth & becommeth very Antichristes/haue hitherto vndertake/ to suppresse the olde religion / and to set vp his owne ordinaunce/ vnknowne to oure fathers of olde tyme to bringe it in to possession/and vnder the name of God & his holy church/to spredde it vpon all christendome. For out of the Actes and statutes of the pope and his wanton spiritualtye / & out of the lawes of Machomet/it is manifest, what the one hath taken in hand and done now more then. 600. yeares/ and the other vpon a. 900. yeares. It is euident yet also euen now/vnto his generall counsayls and parliamentes do extende. But not regardinge how he threatneth & faceth/and how he garnisheth his newe and wanton religions with false (but dissemblynge titles/ boastinge of many hundreth yeares/ many generall counsayls/fathers holy men/doctours/vniuersities/cloisters synging/prayeng/fasting/almes geuing/ displeynge/ and reliefe) such like: All his braggynge set a syde/let vs cast his religion from vs / & take vpon vs vnfaynedly the true olde religion/ which hath endured sens the begynnyng of the worlde/ by the which all holy men haue euer loued/ worshipped and serued God/& knew nothing vtterly of the Popes religion. And yf we must for this cause be hated and persecuted of the worlde/ well/it happened euen so vnto all holy Prophetes before vs by-

Let vs do as our olde fathers haue done longe before vs.

Newyse/and specially vnto Jesus Christe our Lorde: whiche shall come shortly to iudgement/and vtterly destroye the kyngdome of Antichrist/whom he now kylleth with the spirite of his mouth. Our possessiō is not here vpon earth/the kyngdome of heauen is our natiue countre. From thēce loke we for the sauioure Jesus Christ our Lorde/which shall rayse vp oure mortall & miserable body/that he maye make it lyke vnto his excellent and glorified body/accordinge to the power wherby he maye subdue all thynges vnto hymself. To him be honoure and prayse for euer and euer. Amen. ✠ To Philip. 3c